RESTORATION *Review*

In This Issue:

THE UNIQUE CONTRIBUTION OF THE CAMPBELLS TO CHRISTIAN UNITY

by

Louis Cochran

I was once so straight that, like the Indian's tree, I leaned a little the other way. I was once so strict a Separatist that I would neither pray nor sing praises with anyone who was not as perfect as I supposed myself to be. In this most unpopular course I persisted until I discovered the mistake and saw that on the principle embraced in my conduct, there never could be a congregation or a church upon the earth. This plan of making our own nest, and fluttering over our own brood; of building our own tent, and confining all goodness and grace to our noble selves and the "elect few" who are like us, is the quintessence of sublimated pharisaism.

—Alexander Campbell

VOL. II, No. 1 WINTER, 1960

RESTORATION *Review*

A Quarterly Journal of Religion and Education

Dedicated to the Ideal of Restoration
of Primitive Christianity to Modern Religion
and Morality to Modern Education

LEROY GARRETT, *Editor*

CLINT EVANS, *Publisher*

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Published in January, April, July, and October by Restoration Press, 1916 Western Dr., Alton, Illinois.

Subscription rate is $2.00 per annum; three years for $5.00; in clubs of ten or more, $1.00 per annum; single copies 50c each.

Entered as second class matter at post office at Alton, Illinois.

Mailing Address: RESTORATION *Review*
1916 Western Drive
Alton, Illinois

THE UNIQUE CONTRIBUTION OF THE CAMPBELLS TO CHRISTIAN UNITY

by Louis Cochran

In reading the injunctions of the Apostle Paul to the early church, I am often impressed by the hints they give us that even in that day there were differences of opinion and practice in matters of church life among the brethren. "I beseech you, brethren," he said in writing to the church at Corinth, "that ye all speak the same thing and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."

"For it hath been declared of you, my brethren, that there are contentions among you."

As deep as the mystery of sin itself is this mystery of the sin of the divided Church of Christ. Yet its coming seems as inevitable as the Fall of Man, rooted as it is in the blindness, the arrogance, the egotism, and in the pitiful self-righteousness of human beings, then and now.

As long as the Apostles lived, as long as their voices were dominant, there was no real disunity. Inspired voices do not contradict. But after their passing, and that of others who had been with Jesus, human error entered into the teachings, and dissension, unstilled by any commanding voice; and apostasy was on its way. In each church were those who argued and differed with their brethren on the interpretation of the Scriptures, and inevitably there came a departure from Apostolic simplicity and practice; the gradual incorporation of pagan customs and rites; a growth of worldliness in the church which brought about conditions that within 300 years after the Death and Resurrection, had destroyed the early unity of the Church of Christ, and scattered it into a thousand fragments.

This is not the time or place to recount the story of the great schisms, or the rise of the warring sects, or the ascendency of the

Louis Cochran is author of several important novels, including *The Fool of God*, an historical novel based on the life of Alexander Campbell. Presently he is working on the life stories of other Disciple pioneers.

Princes and the Popes who, for over fifteen hundred years ruled the spiritual, and oftentimes the temporal, Western world as the self-annointed viceroys of God. There was unity in the church then, but it was the unity of force, of the rack and the faggot and the stake and the inquisition. But the world of the spirit is one of love, and can be ruled only by persuasion; never by force. Mighty champions of truth arose to defend this principle; John Huss, and John Wycliffe, and the Lollards and the Waldensians, and the great Martin Luther, and Zwingli and John Knox and John Calvin. But they were Reformers only, and in attempting to reform (as is inevitable with reformers) they became as unbending and as rigid in their particular beliefs as their persecutors. Their followers broke away from Roman Catholicism and established themselves as separate religious parties, each wrapped smugly within its particular germ of truth, denying to all others the name of Christ, and each thus further abusing and mutilating the body of our Lord.

And then came the Campbells — Father Thomas and his great son, Alexander, preaching not only the restoration of the New Testament Church in its primal simplicity, but the equal fellowship of all believers under Christ; a plea not only to the clergy but to all the brethren, as Paul wrote to the Church at Ephesus, to "walk with lowliness and meekness, with long suffering, forbearing one another in love, endeavoring to keep the unity of the spirit in the bond of peace." (Ephesians 4:1)

And in that advocacy of Christian Unity, in recognizing the responsibility as well as the true state, as fellow-Christians, of all followers of Jesus, the Campbells were distinctive and unique among the reformers and religious leaders of all ages since the Apostles.

"The Church of Christ upon earth is essentially, intentionally and constitutionally one," Thomas Campbell declared in his immortal "Declaration and Address," "It consists of all those in every place that profess their faith in Christ and obedience to Him in all things according to the Scriptures." The resurrection of this basic fact from the rubble of many creeds is the outstanding contribution of our Brotherhood to the Christian world, and the supreme justification of our existence. "A full knowledge of *all* revealed truth," Thomas Campbell explained (Prop. 8), "is not necessary to entitle persons to membership in the church. Neither should they, for

this purpose, be required to make a profession more extensive than their knowledge." But *all,* he emphasized, "should *love* each other as *brothers* and be united as children of one family." (Prop. 9)

This passion for full Christian fellowship according to the measure of our understanding is at the very marrow of our being as a Brotherhood, and if we have been false to that passion, because of our bickering over matters non-essential to Christian faith and practice—then it is our sin and our shame, and one for which we shall stand in the publican's seat before the Lord.

As the Apostles maintained a unity of fellowship among the widely scattered churches of the New Testament days, so, likewise, did the founding fathers of our Restoration Movement. And just as it was not until after the living witnesses to the life of the Master passed away that apostasy and dissension entered the body of His church, so it was not until after the giant figures of the Restoration Movement had passed from the earthly scene that real divisions occurred among us. There were rumblings and mutterings from the beginning of our Movement; of this we have an inkling from many sources. But as long as Thomas and Alexander Campbell, Barton W. Stone, Walter Scott, "Raccoon" John Smith, Isaac Erett, Moses E. Lard and others like them remained among us, we stood basically united in our call for a return to the simple teachings, and to the brotherly love and forbearance of the New Testament Church. And hungry souls by the hundreds of thousands answered that call — as long as we stood together, voicing together our common plea.

The Campbells, in pursuit of their vision of "the unity of the spirit in the bond of peace," had no wish to leave the orthodox church. But the established church parties would have none of them. Why? Because they believed that men could hold fast to liberty in non-essentials and yet dwell together in unity, forbearing in love. This was heresy! They were censured and rejected by the Presbyterians; and when their little congregation at Brush Run was invited to affiliate with the Redstone Baptist Association, they gladly entered that fold rather than constitute what they feared would be just another splinter-sect in the body of our Lord. But they were equally as uncomfortable in that affiliation, unable to accept the teachings of the Baptists that they alone held the keys to the

Kingdom of Heaven, and after seventeen years of tenuous membership they began, reluctantly, but with no other choice, to worship at last as a separate body of "Christians only."

As Alexander wrote in the *Millennial Harbinger* in 1834, "All the world must see that we have been forced into a separate communion. We were driven out of doors, because we preferred the approbation of our Lord to the approbation of any sect in Christendom. If this be our weakness, we ought not to be despised; if this be our wisdom, we ought not to be condemned."

And so, seeking the approbation of our Lord, we continue unwillingly as a separate body today, championing the cause of unity among all disciples of Jesus. It is to our credit that we stand as a great body of Christians; it is our shame that we present considerably less than a united front to the world. And because of that, I think Alexander Campbell would say to *all factions* of our great Brotherhood today: "Physician, heal thyself!"

Campbell foresaw that differences would occur among us. In the *Millennial Harbinger* in 1834 he wrote: "Where we cannot agree in opinion, we will agree to differ; and a free intercourse will do more to enlighten us and to reform all abuses than years of controversy and volumes of defamation." In his great debate with Dr. Nathan L. Rice at Lexington, Kentucky, in 1843 he said:

> It is not the object of my efforts to make men think alike on a thousand themes. Let men think as they please on any matter of human opinion, and even upon the doctrines of religion, provided only that they hold the head Christ and keep His commandments. I have learned not only the theory but the fact that if you wish opinions to cease or to subside, you must not call up and debate everything that men think or say. You may debate anything into consequence or you may, by a dignified silence, waste it into oblivion.

This admonition was echoed during our lifetime by our own P. H. Welshimer, a preacher in the true tradition of Alexander Campbell. In his splendid little booklet, "Concerning The Disciples," this great minister of Christ reminded us that:

> There was no unity in the apostolic church in non-essentials (matters of mere expediency), but there was unity in the essentials.... In essentials, unity; in non-essentials, liberty; in all things, love. We have the right to our opinions about things of which the Lord has not spoken —the type of architecture; the kind of music, the number of instruments to be used, if any; the method of doing missionary work; the number of services to be held in a day; the length of a sermon, the style of clothing to be worn, and a hundred other things that are matters of mere expediency. They are not essential to salvation. In these we have the right to opinion, and the majority should rule. But in such matters as the divinity of Christ, the inspiration of the Scriptures, the Christian ordinances, the names to be worn, the new birth, tests of faith, and all other matters actually essential to the Christian life—we have no opinion for we need none. Here the Scriptures speak; and where the Scriptures speak we speak; where they are silent, we are silent.

While Thomas Campbell continued to preach, and to teach, the rest of his life, his principal contribution, in addition to his great "Declaration and Address," lay in the counsel and assistance he gave his famous son. This change in leadership came easily, naturally, and in the fullness of time following the great sermon on "The Law," preached by Alexander before the Redstone Baptist Association at Cross Creek, Va., in August, 1816. Delivered almost by chance, this sermon first proclaimed the now generally recognized truth, then bitterly opposed by the established churches, that Christ came to fulfill and to supplant the Jewish law. In this sermon, young Alexander Campbell undertook to do for the modern age what the great Apostle Paul had done for his time; to prove that the Christian gospel is a new institution, and not a mere extension or modification of the Hebrew legal system. In so doing, he swept aside the confusion of many ages and burnished brightly the plea for the union of all believers under Christ.

To implement his plea for the return to New Testament practices as a basis for unity, Alexander Campbell began the publication in 1823 at Buffalo, now Bethany, Virginia, of a monthly paper, *The Christian Baptist,* dedicated to all those "who, willing to have all religious tenets and practices tried by the Divine Word, and who, feeling themselves in duty bound to search the Scriptures for themselves, are disposed to reject all doctrines and commandments of men, and to obey the truth; holding fast the faith once delivered to the saints." This monthly journal, which developed into the equally famous *Millennial Harbinger* in 1830, while often attacked as iconoclastic because of its vigorous assults on the vested interests of the time, contained some of the most irrefutable arguments in favor of unity and against human creeds, to be found in any writings outside the New Testament itself.

In March, 1824, issue of *The Christian Baptist,* in an article entitled "The Foundation of Hope and Christian Union," Alexander Campbell reminds us that this foundation "established by the author and founder of Christianity is this: Belief of one fact and submission to one institution. The one fact," said Mr. Campbell, "is that Jesus the Nazarene is the Messiah; the one institution is baptism."

The same view is expressed in his great work on Christian faith and practice, *The Christian System,* published twelve years later in 1836, and which for two generations was a constant handbook and reference for every devout Restorationist who could afford its cost. It was an exposition of Mr. Campbell's own beliefs, which other Christians could accept, or reject, without prejudice to their own standing as Christians. The right to opinions different from his own, instead of being a bar to fellowship, was the very essence of Alexander Campbell's beliefs, and from this position he never wavered, although some of those who came after him, claiming him as their leader, allocated to themselves an exclusiveness to salvation which Mr. Campbell himself not only never claimed but consistently fought all his life.

For Alexander Campbell trod a new pathway to heaven. He was not a reformer of the existing established churches. Instead, he advocated a return "to the ancient order of things"; the apostolic simplicities of the New Testament church. Like all great leaders, he was misunderstood and misrepresented, and much maligned. He suffered vituperation, and even prison. But he endured. Few men climbed to the heights with him. His message was new, sweeping away as it did the theological rubbish of the ages. He avoided the terminology of the Seminaries and spoke in the language of the Scriptures, and his very simplicity in many instances was a hindrance rather than a help. But in nothing was he more misunderstood and misrepresented than in his uncompromising catholicity, against which the narrow sectarianism of his time severely revolted, and revolts today.

Campbell never held that a return to New Testament Christianity, and an acceptance of all that *he* thought constituted that return, were identical. At no time did he abrogate all knowledge to himself and those like him. To the end of his days he was an unceasing seeker after revealed truth, and he never hesitated to change

his position when additional light on the truth was revealed to him through the Word of God. We are all seekers after truth based upon the confession of Peter, the most fundamental and most important declaration in history—that Jesus Christ is the Messiah, the Son of God. Upon that fundamental fact, as Paul said, other foundations can no man lay. From that supreme truth, which is the grand principle of the Restoration Movement, and which gives us our validity in the Christian world today, Alexander Campbell never wavered and never retreated.

But that does not mean he had a rigid, closed mind. He was never static in his thinking, and he never hesitated to renounce error, once convinced of it, and to champion the eternal verities as they were more clearly revealed to him. Alexander Campbell had a free mind, bound only by fundamental truth. His whole life was a continuing search, and exposition of the terms of Christian unity and fellowship. In this respect he was unlike many of the clergy of his day of whom he once wrote in the *Millennial Harbinger*: "They are very similar to the posts or pillars we find along our state and county roads which are pointing the traveler to the right way, while they, themselves, never move an inch in that direction."

But such rigid immobility did not exist in Alexander Campbell. Hear his confession in the *Christian Baptist* in 1826:

> I was once so straight that, like the Indian's tree, I leaned a little the other way. I was once so strict a Separatist that I would neither pray nor sing praises with anyone who was not as perfect as I supposed myself to be. In this most unpopular course I persisted until I discovered the mistake and saw that on the principle embraced in my conduct, there never could be a congregation or a church upon the earth... Dear sir, this plan of making our own nest, and fluttering over our own brood; of building our own tent, and confining all goodness and grace to our noble selves and the "elect few" who are like us, is the quintessence of sublimated pharisaism.

Alexander Campbell changed his mind as a youth of twenty as to the validity of human creeds, and forever renounced them; he changed his mind as to the method and design of baptism and, rejecting his own baptism as imperfect, accepted immersion as the Scriptural symbol *for him* of the death and resurrection of our Lord. He changed his mind as to the value of Sunday schools, and of special training for ministers, and upon his own farm at Bethany,

West Virginia, he established Bethany College, the first institution of higher learning in the world founded upon the Bible as a basic text-book. He changed his mind in regard to cooperative work among the churches. But nothing he ever did was more thoroughgoing in its reversal of himself than in the matter of fellowship at the Lord's Table. As a very young man, Alexander Campbell was a strict, closed communionist. In middle life he had so completely reversed himself that he wrote for all to read in the Millennial Harbinger in 1850 that such a position "was the very spirit of guile from which every pure and generous and sensitive heart recoils in mortification and disgust."

This is a strong statement, and a complete reversal of his previous conviction. But due principally to his leadership, the practice of open communion is accepted and followed each Lord's Day by all branches of our Brotherhood in this country today.

"Truth alone is eternal," Campbell wrote in 1836 to Elder William Jouse of London. "But still the question recurs, What will we say? That every truth is alike important? No, certainly. For then on earth there could never be union. All Bible truths are therefore nowhere in that book propounded as either necessary to salvation or as prerequisites to union and communion among brethren. A person may understand and believe with all his heart a thousand truths, recorded in the sacred page, such as the martyrdom of Noah, the age of Methuselah, the flood, the building of Babel, etc., and still live without God, without Christ, and without hope of heaven.

"That truth which pacifies the conscience, which purifies the heart and reconciles to God," he went on to say; "that truth is the bond of union in the family of God. For certainly that which reconciles a sinner to God ought to reconcile him to his fellows; and that which brings the peace of heaven into his soul ought to promote the peace with all men, especially with the household of faith. Hence it is that nothing is proposed as a bond of peace on earth other than the bond of peace in heaven, which is all comprehended in the cardinal and sublime proposition that Jesus the Nazarene is the Messiah, the son of God."

But Campbell's insistence upon this tenet as the simple basis for the union of Christ's followers brought disapproval from many

quarters in his time, as it does in ours. Nevertheless, it remains the only basis for Christian union which can bring into being a truly catholic or universal church. Its uniqueness, and its distinction, is that it affords a plea based upon those essentials upon which all Christians can agree. And in that we are truly catholic, a word often upon the lips of our Restoration forefathers. "Our doctrine is catholic, very catholic," said Mr. Campbell during the Rice debate. "Not Roman catholic, nor Greek catholic, but simply catholic."

And so it is. We present to the world a catholic creed, the confession that Jesus is the Christ, the only begotten Son of God; a catholic name, Christian; a catholic book of authority, the Bible; a catholic mode of baptism, immersion; a catholic brotherhood, "By this shall all men know that ye are my disciples, that ye have love one to another." (John 13:34-35)

As a Brotherhood we have suffered our wounds, and our heartaches, and our divisions, and our differences of opinion. We have also had our triumphs. In the Providence of God it is our privilege in a crucial age to declare and to witness that the Church of Christ is One, as men are one, and as the Father and the Savior are One. We take note only of the shining hours, and like Alexander Campbell, go forward in our faith as workmen who needeth not to be ashamed, rightly dividing the word of truth, seeking always the unity of the spirit in the bond of peace.

May the Almighty and Merciful Father grant that we shall ever remain true to that sacred trust.

Science makes major contributions to minor human needs; philosophy makes minor contributions to major human needs.—Oliver Wendell Holmes

My experience has taught me that to get a victory over the world, over the love of fame, and to hold in perfect contempt human honor, adulation, and popularity, will do more to make the New Testament intelligible, than all the commentators that ever wrote.—Alexander Campbell

HAVE YOU MET KIERKEGAARD?

Richard E. Palmer

In a recent article in the *Restoration Review,* Harry and Bonaro Overstreet ask the question, "Have *you* met Socrates?"[1] By this they meant more than a casual meeting; they had in mind a profound encounter with a great personality, the kind of meeting after which one can never be the same person one was before. It is the kind of meeting in which even the shortest contact may have profound rewards, and repeated contact never wears it out but imperceptibly deepens it and makes it more meaningful. In a fainter way it is like that much more important and revolutionary meeting with the great personality of Jesus. Have *you* met Jesus Christ? Unless it has transformed your life, perhaps you have not really met Him.

This article asks, "Have you met Kierkegaard?" This meeting is not of the same kind as the meeting the Overstreet's had in mind. Kierkegaard's personality was not the kind one instinctively admires and strives to imitate. On the contrary, one tends to draw back from this man who spent his life alone in a garret and whose writings reflect a mind tortured by guilt and dominated by a desire for Christian faith. His life was negative and unhappy, and his writings divide themselves between condemnations of the established church in Denmark and searchings for a return to a Biblical faith that is not a matter of external ritual and the performance of external obligations but an inner, vital, transforming, personal experience.

Yet this man's brilliant critical mind pierced to the core of the sickness of the Church at his time, and he analyzed and exposed the weaknesses of the faith of many people who considered themselves "Christians." While everyone stampeded in enthusiasm for scientific and economic progress, Kierkegaard perceived the dead

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1. Vol. I, No. 2, pp. 65-70.

end to which all this enthusiasm for science reason, and economic liberation was to lead. He called in vain upon his age to look at the hollowness and inadequacy of its inner state, its lamentably growing loss of inner truth and vitality.

Kierkegaard died in 1855, so we cannot meet him in person in this life. But we can meet him in his writings in the same way we meet other great religious personalities of the past, such as Luther, Calvin, John Wesley, and George Fox. Indeed, we may know Kierkegaard perhaps better and more profoundly than if we were actually able to turn back the years and meet him, an introverted hunchback, solitarily trudging the streets of Copenhagen, Denmark, returning to his lonely writing desk in an equally lonely garret.

Kierkegaard is of special interest to readers of the *Restoration Review* because he, like Luther and Calvin and Wesley, felt the need for a change of the established church. Like them, he desired a return to a Christianity which was a vital, inner experience. Like them, he formed his theological beliefs on a profoundly Biblical basis. Unlike them, his was a personality of a recluse, and he was content to pour his entire efforts into pamphlets seeking to reform the established form of Protestant Christianity in nineteenth century Denmark—indeed, in nineteenth century Europe. Unlike them, he did not found a great Protestant church. For half a century after his death, his writings were virtually forgotten in Denmark and unknown outside this small country; during the last half century his religious writings have exerted an ever-increasing influence over those who are seeking to re-establish Christianity as a vital, personal religion based on Biblical faith. Perhaps Kierkegaard is a person *you* would like to meet.

To really meet Kierkegaard, you must go directly to his writings and let him speak with his own words directly to you. You will not meet Kierkegaard in this article; you will only be *introduced* to him by a sympathetic friend. A skillful introduction makes you want to meet the person who is being introduced; the most this article can do is to make you want to meet the great Christian reformer, Soren Kierkegaard.

"Becoming a Christian"

According to Kierkegaard, the aim of all of his writings was "becoming a Christian." He asserted that one does not immediately

become a Christian merely by being baptized, nor through any other ceremony as such, but through inner transformation, through constant consciousness of *not* being a Christian truly, and through constantly striving to *become* a Christian. He deeply felt that most people who claimed to be Christians were deceiving themselves and taking a very shallow view of Christianity. He said that any belief that Christianity was commonly practiced, or that any European country was a "Christian" country, was "a prodigious illusion."[2] He believed that it was theoretically wrong to have a clergy whose income was from the state. These clergymen too often were bulwarks of conservatism and glorifiers of things as they were; their ministry was one which soothed but did not save.

Weakness of Science

In Kierkegaard's time, the natural sciences were beginning to achieve greater and greater importance. Philosophy was dominated by the idea of becoming a great encompassing system that would give everything a classification and a category in much the same way as natural sciences were attempting to classify all their materials into systems and subsystems. The result was that philosophical thought became more static, abstract, and dead. Kierkegaard was one of the few thinkers of his time who realized the essential limitations of objective science and objective philosophy. An essential aspect of the timeliness of the writings of Kierkegaard is his ability to pierce through the deceptive appearance of power of natural sciences and show man how powerless science is to deal with man's most basic and essential concerns. Science is incapable of grappling with the problems of the human soul, or of even recognizing its existence. The most important things about man are exactly those things with which science is incapable of dealing.

The Fallenness of Man

Kierkegaard passionately opposed the popular idea of the essential goodness of man, the power of man's reason and the idea that man is progressing. Kierkegaard asserted that man is still a fallen creature, that he still must not deny his original sin. Kierkegaard called upon his readers to recognize that they are finite, limited,

2. *Point of View, Etc.*, trans, Walter Lowrie, London, 1939, pp. 22-27.

and imperfect, that their knowledge is imperfect and there are some things that can never be known by man. There are some decisions that only faith can prompt. Indeed, Kierkegaard goes so far as to say that what seems "absurd" to the intellect may be highest wisdom, the wisdom of subjectivity and faith. Man must remember that the foolishness of God is wiser than men.

The Importance of Anguish

Kierkegaard believed that anguish was the distinctive state of a true Christian. Just as Jesus preferred the man who cried out in anguish that he was a sinner and who beat his breasts in despair, so also Kierkegaard believed that complacency was a good sign that one was not a true Christian. In an age which complacently regarded reason as man's greatest blessing, Kierkegaard reasserted that fallenness and fallibility of man. He asserted that when a man realizes that he is hopelessly in sin, then he falls into the state of anguish and despair which are the beginning of hope for true salvation. The thread of Kierkegaard's own anguish runs through all his writings, as attitudes of dread, fear, trembling, guilt, and despair occur again and again. Indeed, the personal consciousness of sin and the obsession with the need for faith seem to dominate much of his thought. This is an underlying reason for the mastery of his two works dealing with the psychological aspects of sin: *The Concept of Dread* and *The Sickness unto Death.* A basic kinship with Dostoevsky can be felt in the fact that like the works of Dostoevsky these works examine the dynamics of tortured souls and repeatedly stress the importance of suffering.

Three *Spheres* of *Existence*

Perhaps Kierkegaard is most widely known for his conception of three basic orientations or approaches to life, which he called the three "spheres" or "stages" of existence: aesthetic, ethical, and religious. Almost the whole corpus of Kierkegaard's writings may be said to be devoted to the examination and criticism of one, two, or all of these "stages on life's way." His famous book, *Either/Or* is a study in contrasting aesthetic and ethical approaches to life; *Stages on Life's Way* resumes this study and adds a specific religious system of values in the "Story of Suffering." In his later and more

comprehensive work, *Concluding Unscientific Postscript,* he explores still further human "subjectivity" in the ethical and religious approaches. Even one of the last products of his pen, the theological essay on the difference between a genius and an apostle, makes a contrast between the aesthetic and the religious orientation to life in order to point the moral of a modern confusion in theological thought. Thus, Kierkegaard submits an analysis of what he considers to be the three basic approaches to life. One might say that he describes the three basic types of men: the aesthetic man, the ethical man, and the religious man.

The Aesthetic Man Versus The Ethical Man

The aesthetic man finds significance in the draining of the maximum amount of pleasure from life. Human happiness is, for him, synonymous with enjoyment. On the other hand, the ethical man considers human happiness to consist in the performance of an obligatory task, a task so basically related to his personality as to be nothing more nor less than the realization in this performance of one's duty of one true and given self. One's self is, then, given in the form of a *task,* and the possibility of performing it is dependent upon the individual's own free co-operation for its realization.

The aesthetic personality is static; the ethical personality is dynamic. This is because the aesthetic personality sees pleasure as the highest goal in life, and lives in and by that in his personality which is already completed; he lives, in other words, on the basis of what he is: he is a natural man. The aesthetic man is not, in any basic sense, a *becoming* being because the nature of physical enjoyment is that it accompanies a functioning whose organ is *already adequate* to its task. On the other hand, the ethical man lives in and by the effort and strain of an essential *becoming* of something other than he presently is. This is because ethical categories are ideal; they place an obligation on an individual to become something more than he is. In the final analysis, then, the aesthetic man remains what he is; his pleasure is ultimately self-defeating and unsatisfying, and often brings a hang-over of melancholy in the wake of short-lived happiness.

The contrast between the aesthetic man and the other two types of men might be put in David Riesman's two famous categories:

"other-directedness" and "inner-directedness."[3] The aesthetic man depends on an external or uncertain condition—for example prosperity, good fortune, success—as determining his happiness. Unfortunately, these external conditions are largely accidental and always somewhat beyond his control. Even when he seems to be seeking the meaning of life in something within the personality, as in the unfolding of a talent, he is still depending on a condition which is not given in and through his on will merely, but is in the personality without having been placed there *by* the personality. Basically the man whose life is dependent on pleasure will always be "other-directed," controlled by elements basically outside his essential personality.

The Ethical Man

The ethical and religious men, however, are "inner-directed." The ethical man gains the direction of his life from a meaning which he himself is able to give *to* life. His happiness comes from within and does not depend on elements outside himself and largely beyond his control. For the religious man, the external world cannot arbitrarily destroy his happiness, for his kingdom is not dependent on the external world but is within himself.

How does the ethical man, then, differ from the truly religious man? As stated above, the basic concern of the ethical man is to perform an obligatory task, his duty before God. By doing this, he *becomes* a different self; he realizes his *possible* self. The ethical man, however, has not other relation to God than that which is universal to all men; his relation to God is never private; it is without secrets, without mysteries, without privacies of any kind. God is still the universal background for his life, but He does not in any special sense *break into it.*

The ethical man is a man of action, action with victory assured. Ethical faith is the resolute faith in the victory, and ethical enthusiasm is sharply distinguished from all forms of aesthetic enthusiasm. The aesthetic man most naturally expresses himself in art; the ethical man has no other expression than action, action which transforms a potential self into an actual self. The aesthetic man forgets himself, tries to lose himself in a fusion with the object or idea

[3]. Cf. David Riesman, *The Lonely Crowd,* New Haven, 1950.

with which he is dealing; the ethical man forgets the whole world in order solely to attend to himself and his own ethical transformation. The aesthetic man is essentially concerned with a world of imagination; the ethical man rejects this world of imagination as immature.

The Religious Man

The ethical man tends to become a religious man, for he is already performing a duty before God. He finds himself committed to certain ends; but soon he finds that he is absolutely committed to relative ends, and he sees this committment to an absolute end. He finds that he himself must first be changed, and that his change must come from the eternal and divine, towards which the imperfect, actual personality assumes a passive attitude. He must submit himself passively to the divine in order that the imperfect may be rooted out. This purgation is felt in the human being as suffering, and suffering is therefore a decisive category for the religious life, just as enjoyment is the decisive category for the aesthetic life. Not all suffering is religious, but this special type of suffering is.

In fact, all religious life involves this suffering, so that if suffering is taken away the religious life is also abolished. But why suffering? Suffering arises out of the inability of the individual before his task. (Pleasure, in contrast, arises from the *ability* of an individual to do his task.) But why is the individual unequal to the task, thus making him require the transforming discipline of suffering? The answer at bottom is *guilt.* As the religious man comes closer to God, he relates himself to his objectives in a never-suspended consciousness of, and everlasting memory of, guilt. Guilt is not the memory of an individual wrongful act, but a consciousness of man's essentially fallen nature, his essential imperfection before God, and most important his unbridgable separation from God.

Immanent Religion Versus Transcendent Religion

For Kierkegaard, the religious man who is truly *Christian* believes in a leap of faith, a basic transcendence of the old and sinful self through no power of his own, but the free gift of Grace from God. Thus, he distinguishes between immanent religion and transcendent religion. In immanent religion there is a passive relationship

to the divine and a sense of suffering and guilt, but the tie that binds the individual to the divine is still, in spite of all tension, essentially intact. This form of religion Kierkegaard considered to be more like paganism than like true Christianity.

In transcendent religion; the sense of guilt becomes a sense of *sin,* by which all continuity is broken off between the actual self and the ideal self, the temporal self and the eternal self. The personality is fundamentally invalidated, and thus made free from the law of God because it is unable to comply with its demands. In other words, by sin man becomes absolutely different from God, and there is no fundamental contact left with the divine.

Thus, Christianity is basically a religion of transcendence; it is marked by an absolute transcendence, by the introduction of a new passion: faith. It is marked by a new contact with the divine and a new point of departure in the consciousness of the individual: *conversion.* All of these conceptions—sin, faith, conversion—are, from the standpoint of the old, invalidated personality, (the personality without them), seen as paradoxical and absurd. By "absurd" Kierkegaard means only that they are impenetrable with the faculty of *human reason,* and so seem contrary to human reason. Thus, to the unreligious man, the doctrine of the forgiveness and absolution of sin, the doctrine of the God-man in Christ, even the idea of sin —all are contrary to *reason,* are "absurd."

The Truly Religious Man

What kind of man, then, is the religious man? The religious man is a man who sees himself as always "before God," as transparent to God. The religious man has an acute consciousness of his essential fallenness and imperfection, his sin which has created an absolute gap between himself and God which only a "leap of faith" on his part and a gift of Grace of God's part can bridge. For the religious man, the state of his subjective, inner self is far more important than any external consideration. The religious man sees himself in the light also of a potential, ideal, as yet unrealized self, and he constantly feels a call to strive to become this self. Life, for him, is a matter of *becoming,* always becoming what one not yet is. This self that one can become, this potential self, is actually a sort on non-being waiting to *be;* thus, the religious man's life is a profoundly *creative* life, a life that creates *being* out of non-being.

The religious man, however, must choose actively and is absolutely responsible for his own decision; the religious man is a man of decision. The life of a religious man is one which has contained a Moment, a moment of decision, a moment of a leap of faith, a moment which is an unaccountable break in logical continuity, a sharp turn, a revolution. For the religious man, the reality of life is a mystery, a profound secret that cannot be communicated with any words, for words are in the realm of the objective and logical. Words, then, for the religious man are on an external plane of truth; truth in its profoundest meaning, however, has no words, but is deep inside the individual, is innerness. Truth for the religious man involves a process of "appropriating" what in the external light of objective reason are uncertainties until they become a part of one's being. The profoundest truths are the truths of faith, are "objective uncertainties" which have become subjective certainties.

The life of the religious man, then, is not cool and objective, but passionate and strenuous and dynamic; the religious man is profoundly a man of action. For the religious man, life is not a matter of a smooth and progressive evolution, but a matter of radical and logically unaccountable breaches of continuity and "leaps" at every important juncture.

The religious man is at all times "before God." This is a matter of profoundest importance to his point of view about life. The unreligious man does not recognize this relationship to God, but the religious man does. With his recognition of this basic fact of being always "before God," he comes to a whole series of related "recognitions": that man is basically fallen, finite, and in "original sin"; that salvation is impossible through knowledge or reason; that the old, finite self must be absolutely transcended and God is necessary to achieve this transcendence; that man can do nothing and that self-realization can come only through God, through a realization of the transparency of the self before God, a leap of faith in Him, and a free granting *by* Him of the gift of grace; and finally that suffering is central to the religious life, for there can be no religious life without suffering.

These are the three main types of men, or to say it another way, the three basic stages or spheres of existence. A man is not born as aesthetic, religious or ethical; he chooses his sphere, chooses the man

he will be. Thus, for Kierkegaard, a man is absolutely responsible for what he becomes in life, for what a man becomes is a matter of inner transformation rather than any outer success or happiness.

Kierkegaard Speaks to the Present Day

If Kierkegaard were to look around today, he would undoubtedly find the vast majority of the population to be in the lowest stage of existance—the aesthetic stage. He would, as he did then, see everywhere only men concerned with externalities, with things outside themselves. He would find, as he did then, a dismal lack of any true and vital inner development, a tragic lack of ethical or religious enthusiasm. He would assert, as he did then, that the belief in salvation through scientific improvement, economic improvement, or other external improvement is a delusion. All this concern with things on the outside of man, reveals a basic failure and fear of man to grapple with or even recognize the state of his inner self; it is a fear of being a human being, it is a desire to be a machine. His comment on the nineteenth century seems to apply equally to the twentieth:

> In the midst of all our exultation over the achievements of the age and the nineteenth century, there sounds a note of poorly conceived contempt for the individual man; in the midst of the self-importance of the contemporary generation there is revealed a sense of despair over being human. Everything must attach itself so as to be a part of some movement; men are determined to lose themselves in the totality of things, in world-history, fascinated and deceived by magic witchery; no one wants to be an individual man.[4]

Kierkegaard saw through the hollowness, despair, and ultimate futility of faith in science alone, or in any *outer* transformation of the state of man. He recognized the value of science as a tool, but called attention to the fact that a tool cannot do man's thinking for him, nor should it give man his values. In an age when faith was becoming more and more the step-child of reason, he called attention to the basic limitations and inadequacies of human reason to grapple with the important aspects of human existance. He called for a Biblical faith that does not try to water down its miracles, mysteries, and paradoxes to adjust to the secondary and inferior light of human

4. *Concluding Unscientific Postscript*, trans. David F. Swenson and Walter Lowrie, Princeton, 1941, p. 317.

reason. He tried to puncture the self-importance of man and his blind faith in the power of his reason. He showed the essential deadendedness of all living centered around pleasure or any other external consideration as its primary reference. God and His Word must always be the primary reference, and inner purity before God man's primary concern. He called attention to the fact that one is never "part of a group" before God; one is always an individual before God, transparent in all his sinfulness. He asserted that man is not a vegetable determined by an environment or a pawn of external circumstances, but free to choose his inner state, and furthermore responsible for his choice or failure to choose. Kierkegaard conceived of man as fallen, yet free to choose transcendence; as surrounded by externality and a world of "objectivity," yet needing desperately to achieve inner purity and humility before God.

WHAT IS MAN?

All those who have been exceptional, who have lived sparsely scattered through time, have each of them delivered their judgment on "man." According to the report of one: man is an animal; according to another: he is a hypocrite; according to another: he is a liar, etc.

Perhaps I shall not hit it off least happily when I say: man is a twaddler —and that with the help of speech.

With the help of speech every man participates in the highest—but to participate in the highest with the help of speech, but talking nonsense about it, is just as ironical as to participate in a royal banquet, as a spectator from the gallery.

Were I a pagan I would say: an ironical deity gave mankind the gift of speech in order to have the amusement of watching that self-deception.

From a Christian point of view of course it is out of love that God gave man the gift of speech, and thereby made it possible for every one really to grasp the highest—oh, with what sorrow must God look upon the result!

—Kierkegaard

HERALDS AND HERDSMEN

W. Carl Ketcherside

The aged seer upon Patmos, whose task it was to close the prophetic revelation, fulfilled his mission with a written description of an unfolding panorama depicting the dramatic events in the lives of the saints until the tree of life is regained. His vision, like that of Isaiah and Ezekiel, began with a glimpse of the throne scene in heaven. John saw an open door, and heard a voice calling, "Come up hither and I will show you what must take place after this." He writes, "At once I was in the Spirit, and lo, a throne stood in heaven, with one seated on the throne!"

John had also been present with the other envoys after the resurrection of Jesus, when they had questioned if it was time to restore the kingdom to Israel. He had heard the reply, "It is not for you to know times or seasons which the Father has fixed by his own authority." The authority which places a ban, or creates a restraint, has the power to suspend it, and no doubt the last survivor of the twelve original envoys was filled with joy at the thought of being allowed to see the destiny of the movement which had been his very life since he was summoned from the chore of mending nets in the boat of Zebedee. His anxiety may have been heightened by the threat of Gnosticism which was then seducing the hearts of the believers, for he had been forced to publicly refute this false system being advocated by Cerinthus, who also lived in Ephesus.

He saw the scroll of the future held in the right hand "of him who was seated on the throne" and beheld that it was complete, for it was written within and on the back, and sealed with seven seals. If the scroll could be unrolled and spread open to his gaze, he would be able to know the fate of the saints unto the consummation of the age, for there was no room for addenda or appendix. His attention was arrested by a strong angel proclaiming with a loud voice, "Who is worthy to open the scroll and break its seal?" The disappointment of the aged envoy was so intense when no one in heaven or on earth was located that he burst into uncontrolled

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weeping. At that juncture, one of the celestial elders bade him dry away his tears, and informed him that "the Lion of the tribe of Judah, the Root of David, has conquered, so that he can open the scroll and its seven seals." Only one who had triumphed over the limitations of death could remove the seals concealing the future.

As John looked he saw a Lamb standing as it had been slain, and recognized that the Lion of Judah was the Lamb of God, for he saw him go and take the scroll from the right hand of the one who sat upon the throne. This was the signal for a new song by the heavenly chorus:

> "Worthy art thou to take the scroll and to open
> its seals,
> for thou wast slain and by thy blood didst ransom
> men for God
> from every tribe and tongue and people and nation,
> and hast made them a kingdom and priests to
> our God,
> and they shall reign on earth."

From this ascriptive chant we learn four things: (1) The Lamb demonstrated a worthiness to share in the purposes of him who sat on the throne, to which no other being in heaven, on earth, or under the earth, could attain, and this was by virtue of his having been slain; (2) the supreme purpose of his submission to death was to ransom men for God by his blood; (3) the universality of the sacrifice as applicable to men "from every tribe and tongue and people and nation;" (4) the present status of the ransomed ones who have been made "a kingdom and priests to our God." The saints of God constituted a kingdom of God while John was still living on earth. All who had been ransomed by blood, regardless of tribal origin, language, dialect, or nationality, are priests to God, a royal priesthood of all the holy ones.

Among the accountable beings on earth, there are but two relationships which can be sustained to such a kingdom. One is either a citizen or an alien. Regardless of how much one may admire the constitution, government, and benefits enjoyed by the citizens of a kingdom, he does not by mere feeling or regard become a citizen, but can only become such by compliance with the terms and regulations established by proper authority. The authority which determines the right or method of admissibility does not reside with

the alien, but is vested in the sovereign state. The alien cannot dictate the terms upon which he will be received. Those terms are proposed by the government, and the alien can accept or reject them, depending upon his evaluation of the blessings to be enjoyed which do not accrue to his former allegiance. It is obvious that the induction of one into citizenship status does not by that act make of him either an informed citizen or a good one. He may, by virtue of prior reading of the laws and statutes, and because of an interest in jurisprudence, have acquired a considerable knowledge of the responsibilities of citizenship, but this is not necessarily a requirement of induction, else no one could ever become a citizen except the most learned and erudite.

The design of the kingdom of heaven is to so qualify and stimulate men that they may be zealous to confirm their call and election, so that there may be richly provided for them an entrance into the eternal kingdom of our Lord and Saviour Jesus Christ. This requires a transformation which can only be wrought when "we all, with unveiled face, beholding the glory of the Lord, are being changed into his likeness from one degree of glory to another." This change is not an instantaneous one. It is a growth, not a gift. The induction into citizenship, once accomplished, requires no repetition, but the citizen practices over and over those things inherent in his new state, and as he does so becomes proficient and skilled.

Since there is a difference in the process of becoming a citizen, and in the fulfillment of the responsibilities of citizenship, it was necessary that the King of kings provide two distinct messages; one addressed to aliens and adapted to their needs, the other addressed to citizens and adapted to their changed condition. The first of these messages was to be a proclamation; the second a course of instruction. In view of the nature of these messages, two distinct types of servants or functionaries were provided, each requiring special qualifications consonant with the office or function to be performed. Each of these was designated by terms in common usage among the Greeks, and employed by them to denominate separate and specific agents in the natural or political realms, whose operations would never be confused, one with another.

The message to aliens was a proclamation of glad tidings, and since the bearers of tidings were heralds, it was appropriate to so

regard those who carried the message of the Great King decreeing amnesty to all who would acknowledge his sovereignty and enroll as citizens under his rule. The word for herald was *kerux;* the message he carried was a *kerugma.* For this reason the envoy from Tarsus, declared, "It pleased God through the folly of the thing preached to save those who believe." The King James Version leaves the impression that God chose to save men by preaching, or by the act of proclaiming. There was no reason for the Greek philosophers to regard public proclamation as foolish, for the announcement or proclamation of news was a regular feature of their civic and social life. But the word here is *kerugma.* It refers to the message, not to the method. The envoy declared, "We proclaim Christ crucified." This was the thing regarded as folly!

Not all of the news proclaimed by a herald would be propitious or favorable. There is nothing inherent in the word "herald" to indicate the nature of his tidings, although some men became associated with auspicious and inspiriting news until the very sight of them was reassuring. A good example is found in the circumstances surrounding the death of Absalom. David was sitting between the two gates of the city awaiting word from the battle. His watchman was standing on the roof of the gate with his eyes trained toward the plain.

When the ten young men who constituted Joab's private bodyguard had dispatched Absalom, Ahimaaz asked permission to carry tidings to the king. Joab, knowing that Ahimaaz was recognized as a bearer of good news, refused to allow him to go "because the king's son is dead." Instead, he ordered the Cushite to run. Ahimaaz persisted in trying to secure consent to run, and Joab, thinking the Cushite was far enough in advance, finally allowed him to go. Ahimaaz ignored the shortest route over the hills, and ran by way of the Jordan valley through level country, so outran the Cushite. The watchman on the wall called out to David that he saw a man running alone. The king, knowing that this could not represent a routed army fleeing, said, "If he is alone, there are tidings in his mouth." When the watchman announced the identity of the runner as Ahimaaz, the king said, "He is a good man, and comes with good tidings." Ahimaaz was reserved for special dispatches of an optimistic type.

Since the message offered by Jesus to aliens is one of good news, another term is used to designate the proclaimers of the divine kerugma—*evangelists.* This is a transliteration of the Greek term, which consists of a prefix meaning "good" and a word meaning "news, or tidings." Even the casual reader will observe the word "angel" in the Anglicized form, and realize that a message and a messenger are inherent in the term. So Thayer says of *euaggelistes,* "A biblical and ecclesiastical word, 'a bringer of good tidings, an evangelist.' The name is given in the N. T. to those heralds of salvation through Christ who are not apostles." One is a preacher or herald because he proclaims; he is an evangelist because the message he bears is good news.

Among the Greeks, Hermes, son of Zeus and Maia, was both the herald of the gods, and the god of the heralds. In the Odyssey he is depicted as the messenger of the gods, and the conductor of the dead to Hades. Because a herald was regarded as one who travelled about constantly carrying messages, Hermes was reputed to be the god of roads and doorways, the guardian of travelers, and the regulator of communications and commerce. A tradition existed in Phrygia that Zeus and one of his sons had long before visited the area in human form. When Paul and Barnabas arrived in Lystra and healed the congenital cripple, the superstitious natives cried out, "The gods have come down to us in the likeness of men." They called Barnabas Zeus, and because Paul was the chief speaker, they called him Hermes. Little did they realize that these men were truly heralds of the One God.

We are occasionally asked why the RSV uses the names Zeus and Hermes, whereas the King James Version employs the names Jupiter and Mercury. The latter are the Roman names, the former the Greek names, for the same characters in mythology. With the overthrow of Tarquinius Superbus, and the founding of the Roman Republic, grave times were experienced because of the unsettled conditions. Intestine warfare disturbed the agricultural economy and rendered commerce difficult. Famine was ever a threat because of the scarcity of grain. It was decided to propitiate the gods by importing Hermes to Rome, where he was given the Italian name Mercurius, as the god of merchandise (merx) and of merchants (mercatores). The temple constructed for the god on Aventine Hill,

became the board of exchange for the corn merchants. "The Winged Mercury" is but the Italian version of Hermes.

The mythological figure is familiar to us today, having been adopted as the symbol for various commercial organizations. He is the emblem of the florist trade whose promoters offer to *carry your messages* of congratulation and condolence to any part of the land through use of the telegraph. The motto "Say it with flowers" always appears in conjunction with Hermes wearing the *petasos,* or winged cap; the *talaria,* or winged sandals; and carrying the *caduceus,* or herald's staff. The word *caduceus* is merely a Latin adaptation of the Greek *kerukeion.*

Because of etymology and derivation the words "herald" and "evangelist" have inherent in them the idea of travel, or of going from place to place, bearing a message. It is this fact which lends strength to the quotation by Paul in Romans 10:15, "And how can men preach except they be sent? As it is written, How beautiful are the feet of those who preach good news!" Literally, this would be, "How can men fulfill the mission of a herald unless they are sent . . . How beautiful are the feet of those who evangelize." The figure is even more striking in the passage in Isaiah (52:7) from which the quotation is taken, "How beautiful upon the mountains are the feet of him who brings good tidings, who publishes peace, who brings good tidings of good, who publishes salvation . . ." We note that heralds are sent, they travel across the mountains, they bring good news, they publish salvation.

But in these days we are treated to something novel in the way of interpretation. Men have created a system for gain, and to sanctify it they have borrowed or appropriated the livery of heaven. We hear of "located evangelists" and we are solemnly informed that travel is not inherent in the word evangelist. The wings have been clipped from the cap and sandals of Hermes, being no longer required. The caduceus has been planted in the pulpit, and the herald now has a "sacred desk" to lean upon. The news is no longer *taken,* those who want it must come after it. The feet of the evangelist are no longer beautiful. He does not need feet. It is the feet of the needy that must travel. One reads reports of "gospel meetings" and learns how many came across the mountains to hear "the preaching." The "angel" has been knocked out of evangelist, and a new "angel" has been devised by which hired heralds evangelize the saved!

It is axiomatic that not even a divine power can provide a rule of action which is proof against tampering and wresting by men who have a personal axe to grind. Man seeks always to rationalize in behalf of his own desires and acts. He is predisposed to justify what appeals to him. This temperament has been responsible for many of the abuses which are tolerated to the detriment of the plea for restoration. In the particular area of this thesis it has resulted in creation of a one-man pastor system, rendered the God-ordained office of bishop a hollow mockery and satire, robbed the saints of their rights and prerogatives, and made the sacred doctrine of the priesthood of all believers an empty profession. In all too many instances the motivating factor has been a love for money, a desire for gain, which makes of the disciples of Him who became poor for our sakes, mere tributaries to those who would profit from recounting the story of His impoverishment.

Professional dispensers of the water of life, hard pressed to find some semblance of justification for their official status, seek to disguise the fact that they are pastors by labeling themselves evangelists. One might as well call the factory superintendent a "traveling salesman," or designate a stationary engineer as a "field agent." These have confused Hermes the herald, with his son Pan, the shepherd god. They have swapped the caduceus for the shepherd's crook. The unbiased scholarship of the world is against them. The distinction between the message to the alien and the citizen is understood by the unprejudiced, and the nature of the evangelist is clearly portrayed. Only those who are ignorant of the language of the Spirit would ever argue that the saved can be evangelized. Consider the following quotations gleamed from several sources.

1. *International Standard Bible Encyclopedia* (Under "Evangelist"):

> It will be seen that as an order in the ministry, the evangelist precedes that of the pastor and teacher, a fact which harmonizes with the character of the work each is still recognized as doing. The evangelist has no fixed place of residence, but moves about in different localities, preaching the gospel to those ignorant of it before. As these are converted and united to Jesus Christ by faith, the work of the teacher and pastor begins, to instruct them further in the things of Christ and build them up in the faith.

2. *Hastings' Dictionary of the Bible* (Footnote to article "Church"):

> The evangelist was a wandering missionary working on new ground

and not concerned with the organization of churches already established. In 2 Timothy 4:5 the word is used in a general (preacher of the gospel), and not in a special sense.

3. *The Temple Dictionary of the Bible*:

The higher functions did not exclude that of the Evangelist, since both Apostles and Prophets were also bringers of the good news. But the Apostles were possessed of special authority, and the Evangelist could not, like them, bestow the Holy Ghost (Acts 8:14) nor did he enjoy the special inspiration of the prophet. He simply communicated the good news to those who had not heard it. He was not a Pastor with oversight of a particular flock, nor a Teacher whose business it was to instruct the saints.

4. *Buck's Theological Dictionary*:

One who publishes glad tidings; a messenger or preacher of good news. The persons denominated evangelists were next in order to the apostles and were sent by them not to settle in any particular place, but to travel among the infant churches, and ordain ordinary officers, and finish what the apostles had begun. Of this kind were Philip, Mark, Silas, etc. The office of a modern missionary, in some respects answers to that of a primitive evangelist.

5. *Life and Epistles of Saint Paul* (Conybeare and Howson):

The term evangelist is applied to those missionaries, who like Philip and Timothy, travelled from place to place, to bear the glad tidings of Christ to unbelieving nations and individuals. Hence it follows that the apostles were all evangelists, although there were also evangelists who were not apostles.

6. *Lectures On The Ephesians* (R. W. Dale, Birmingham, England):

"Evangelists" were in our modern phrase "Missionaries." Their work was to effect the conversion of men by preaching the gospel, and to bring them into the fellowship of existing churches, or to found new churches where no churches already existed.

7. *Harpers Bible Dictionary*:

Evangelist is the name given in the New Testament to one who travelled from place to place proclaiming the gospel.

8. *Dictionary of the Bible* (John D. Davis, D.D., Ph.D., LL.D.):

An order of men in the primitive church distinct from apostles, prophets, pastors and teachers (Eph. 4:11). Their name implied that their special function was to announce the glad tidings to those before ignorant of them, and as they were not pastors of particular churches, they were able to go from place to place, preaching to those who were without the Christian pale.

9. *Encyclopedia of Biblical, Theological and Ecclesiastical Literature* (John McClintock, D.D. and James Strong, S.T.D.):

The name of an order of men included in the constitution of the Apostolical church. The term is applied in the New Testament to a certain class of Christian teachers who were not fixed to any particular spot, but travelled independently, or under the direction of one or more of the apostles, for the purpose of propagating the gospel.... It follows from what has been said, that the calling of the evangelist is expressed by the word kerussein "preach," rather than didaskein "teach" or parakalein "exhort." It is the proclamation of the glad tidings to those who have not known them, rather than the instruction and pastoral care of those who have believed and been baptized. This is also what we gather from 2 Timothy 4:2,5. Timotheus is to "preach the word" and in doing this he is to fulfill the work of an evangelist.

10. *General History of the Christian Religion and Church* (Augustus Neander):

This word (evangelist) is to be understood in the sense of the New Testament, i.e., as designating a teacher not connected with any particular church, but travelling about as a missionary to preach the gospel.

11. *History of the Christian Church* (Philip Schaff):

Evangelists. Itinerant preachers, delegates and fellow-laborers of the apostles—such men as Mark, Luke, Timothy, Silas Epaphras, Trophimus and Apollos. They may be compared to modern missionaries.

12. *Church History* (Professor Kurtz):

From 2 Timothy 4:5 and Acts 21:8 (8:5) it follows that Evangelists are itinerant preachers of the gospel and assistants of the apostles.

13. *The Christian Ecclesia* (Fenton John Anthony Hart, D.D.):

First there are evangelists, doubtless men like Titus and Timothy (2 Tim. 4:5) and Tychicus and Epaphras, who went about from place to place preaching the gospel... Speaking generally the basis of this function was preaching the gospel to those who had not heard it, the work of an evangelist.

14. *Ecclesiastical History* (Eusebius Pamphilius):

Afterwards leaving their country, they performed the office of evangelist to those who had not yet heard the faith, whilst with a noble ambition to proclaim Christ they also delivered to them the books of the holy gospels. After laying the foundation of the faith in foreign parts as the particular object of their mission, and after appointing others as shepherds of the flocks, and committing to these the care of those that had been recently introduced, they went again to other regions and nations with the grace and cooperation of God.

15. *The History of Israel* (Heinrich Ewald):

For his office the name of an Evangelist at once became customary; and as everything Christian still continues to spring as an original activity from its higher necessities, so Philip became undoubtedly the first of the numerous Evangelists. The office demanded especially a life of itineracy.

There is no point in multiplying further the quotations available in our research files, for all agree in substance. The modern "minister" of a congregation with elders is not an evangelist at all. He operates under false pretense when he so designates himself. He is a pastor, a hired pastor—nothing more nor less. If he believes that the office of pastor belongs to the bishops, he should in all honesty abdicate his position, and cease to sail under false colors. If he wants to be an evangelist, let him do the work of an evangelist. He has no right to call himself an evangelist while performing a function not related to the term as the Holy Spirit used it.

To those who feel that the survival of the church is dependent upon the wisdom of men, rather than upon the providence of God; and who fear that with the dismissal of an unscriptural system, truth will perish from the earth, we commend the following article by G. S. Judd, entitled "Churches in Kentucky," which appeared in *Apostolic Times,* July, 1876.

Theoretically, we are commonly considered to be scripturally organized when the congregation has a plurality of elders and deacons. Practically, however, a congregation is not considered to be in efficient working order unless there are, in addition to this, a clerk and a preacher or what we are in the habit of calling an evangelist, which is a misnomer and a solecism, since the preachers are called, and not sent, unless the church gets tired of a preacher and sends him adrift; then he is, perhaps, an evangelist after the modern sort. The eldership is expected to be rather a small volume, a compend or epitome of all the Christian graces and excellencies, and then to be "lookers on in Venice." It is always held that an elder, especially at his election, must be apt to teach, but the notion that they should ever attempt it is obsolete or obsolescent, so much so that in a general way an elder is thought to be a little presumptuous who undertakes it. From sheer disuse the eldership has become a mere cipher placed before the preacher. The whole expression as it now stands, is only a sort of religious decimal instead of a unit of any value. The question has not yet been decided whether or not we would not know more about the Bible, and be better off in every particular had we not one single solitary preacher in any congregation in Kentucky as a pastor. Will you please think about it?

WHAT IT MEANS TO BE FREE

LEROY GARRETT

It is claimed that men are freest when they are most unconscious of freedom and that "the shout is a rattling of chains." While it may be true that some of those who talk so much about freedom are but rattling the chains of their own bondage, it hardly follows that the freest people are the most unconscious of their freedom. This study not only assumes that man is to be conscious of the problem of freedom, but that he is to enter into the age-long struggle to obtain this cherished prize. "The history of the world," Hegel writes, "is none other than the progress of the consciousness of Freedom."

Studies on freedom are often so abstract and technical that the reader finds himself unable to work out a functional program of liberation. We must learn to avoid the fate of the proverbial ass who starved to death midway between two haystacks because he could not decide from which to eat. Freedom is largely a matter of making the right decisions. This study proposes to describe freedom and to give in detail what a free man is like. It seeks to do for freedom what the apostle Paul does for love in his letter to the Romans. Since freedom is a vital part of the good life this chapter will spell out the moral principles that are basic to freedom. It will also warn of the obstacles that must be avoided.

Recently the Institute of Philosophical Research completed six years of research on *one* idea—freedom! This illustrates the immensity of the subject. Freedom is always one of the most important subjects in any reputable philosophical system. It has challenged the greatest minds of history. Let this chapter, therefore, be thought of only in terms of an *outline* that may be filled in through a lifetime of study.

KINDS OF FREEDOM

"The only freedom which deserves the name," writes John Stuart Mill, "is that of pursuing our own good in our own way,

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so long as we do not attempt to deprive others of theirs, or impede their efforts to obtain it." This is the freedom *to do as one pleases.* Over against this is the view that one is only free *to do what he ought.* Is a man free to abuse his body with narcotics or alcohol? Mill would say yes. No one has the right to forbid a man from doing what the man himself thinks is best, so long as his conduct does not interfere with the liberty of others. The terrific urge to prevent another person from making a "mistake" must be resisted, unless indeed persuasion can turn him from his course. Mill thinks one should warn the man who is about to walk across an unsafe bridge, but once the man has been informed and still chooses to endanger his life, there is nothing more one can do. Or is it true that one is free only to do what is *right?*

Some thinkers relate freedom to goodness. Philo argues that only the good man is free, and Cicero identifies goodness as freedom. Wisdom and freedom are also related. Jesus says, "You shall know the truth and the truth shall make you free." Can a bad man be a free man? Can one be ignorant and yet be free? Is a man free to commit such acts as suicide so long as he renders no injustice to another? These questions are enough to show us that there are different kinds of freedom. A man may be free in one sense and yet unfree in another.

1. *Natural Freedom.*

This is the liberty one has by virtue of being born human. Rousseau complains that though man was born free he is everywhere in chains. Aristotle on the other hand argues that some people do not have the nature of free men. He thought it both natural and necessary that some men be slaves, and so it is now unjust for such ones to be under the rule of a master. Jefferson referred to natural freedom when he wrote in the Declaration of Independence: "We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness."

Natural freedom is the inherent ability to do those things that are characteristic of man—grow, reason, build, bargain, procreate, and choose between many alternatives. Man may not use this freedom or it may be denied him, but he nonetheless has it potentially. He is capable by *nature* of behaving as a free man. Both good men and bad men are free in this sense.

2. *Social or Political Freedom.*

This is the freedom Mill speaks of when he says that one should be free to do as he pleases so long as he does not jeopardize the rights of others. This includes the liberty to travel, to exchange ideas, to think for oneself, to choose one's own vocation, to bargain, to vote, and many others. Bertrand Russell calls this "the absence of external obstacles to the realization of desires." Thomas Hobbes puts it this way: "A free man is he, that in those things, which by his strength and wit he is able to do, is not hindered to do what he has a will to do." Social freedom may be thought of as the exercise of natural freedom that is controlled only by the necessary restraints of social order. Only the hermit can exercise his natural freedom without thinking of others. The hermit can swing his fists in the air whenever and wherever he pleases. The man in society, however, while free to swing his fists must keep them away from the other fellow's nose. As one man put it, "The man may be free to swing his fist, but when his fist comes in contact with my nose, that is where his freedom ends and mine begins!"

Social or political freedom is *circumstantial* in that it depends upon external circumstances. If one is locked in jail he is no longer free in this sense. The poet may claim that "Stone walls do not a prison make, nor iron bars a cage," but it is nonetheless true that bars and walls are among those external restraints that deny man of free social intercourse. The circumstance of bad government or corrupt political leaders will also restrict liberty. Or it may be an unfortunate marriage, poverty, lack of education, or poor working conditions that restricts one's freedom.

3. *Economic Freedom.*

Economic freedom is the right to own what one gains by his labor. It is closely related to all other forms of freedom. The importance of money to the good life can here be stressed. One may be socially free to do many good things, such as enter college or travel the world, but may lack the financial ability to do so. It is obvious enough that limited finances is a great impediment to man's freedom. Lack of funds can even threaten his sanity.

4. *Physio-psychological Freedom.*

This is the ability of the body and mind to do that which the person is otherwise free to do. This differs from natural freedom in that it has to do with the physical and mental ability to obey the will. Natural freedom has to do with *inherent rights,* while physical freedom refers to the *corporeal ability* to act. A cripple may wish to play basketball, but he is not physically free to do so. A dullard may wish for higher education, but he is not free to pursue it regardless of the financial and social advantages available.

Psychological freedom also has to do with one's *ability to choose* his own course of action. How much is man "pushed from behind" by hereditary and environmental factors? Spinoza contends that man only thinks he is free psychologically, while in reality his actions are pre-determined by the thousands of factors that make up his personality, over which he has no control. Can the whimpering child act other than as he is acting? Can the school bully do other than as he does? Man is a compound of needs, drives, urges, instincts. Each of these is related to many factors that reach far into his background.

Here we have a very real problem in the study of freedom. While the evidence demands that man be viewed in part by hereditary and environmental factors, he nevertheless possesses the power to choose between alternatives. Man has proved his ability to rise above both environment and heredity. While he *is* motivated by his desires, he is capable of choosing what desires he shall carry out. He may desire to smoke and drink with the gang, and he may desire to run with the varsity relay team. He is free to make his choice. Psychological factors will have their influence to be sure, but by his own will he casts the deciding vote.

5. *Moral Freedom.*

Here we have that kind of freedom that is essential to being *a truly free man.* It is for the most part the sense in which we use the term freedom in this study. To be free is to be *morally* free. While social freedom depends upon circumstances and physio-psychological freedom depends upon natural factors, moral freedom is spiritual and depends upon the acquisition of goodness and wisdom. Jesus says, "If the Son shall make you free, you are free indeed." This is moral freedom. The man who is morally good is free because he is ruled by his better self. It is the moral man who is not enslaved to his passions and desires.

It is here that the poet can speak of the inadequacy of iron bars and cages. One may be morally free while in prison or on the rack. While the other freedoms are circumstantial or natural, moral freedom is *acquired*—either by one's dedication to moral principles or by the grace of God, or both. In Christian terms moral freedom means to be free of sin. A free man in Christ is one in whom Christ lives anew. It is a matter of voluntary enslavement for the Christian. While he was a slave to sin, he is now a slave of Christ.

Moral freedom depends upon character and state of mind. This is why Cicero says, "It is character and not circumstance that makes for happiness." This is true only to a degree. While a man on the rack may be morally free, he can hardly be happy. There is a measure of good fortune necessary to happiness, but it is character that is most important. Whitehead tells us that it was this "freedom beyond circumstances" that Plato groped for and that the Christians found.

Toward A Definition

From the foregoing account of the kinds of freedom it may be concluded that the following points are necessary ingredients of freedom as generally viewed:

(1) The ability to make one's act his own. If I am free then my action must proceed *from me* and it must achieve something *for me.* It proceeds from my own self.

(2) The ability to be one's own master rather than to be dominated by another. In the case of spiritual dedication the free man *voluntarily* submits himself to a power greater than himself.

(3) The ability to act as one wishes for his own good according to his own judgment and conscience.

(4) The ability to act as one ought according to the moral and spiritual principles that are acquired from his own search for truth.

Mortimer Adler observes that the free man is one "who has in himself the ability or power whereby he can make what he does his own action and what he achieves his own property." Cicero concurs with this idea in pointing out that he who is free is one

"whose enterprises and courses of conduct all take their start from himself and likewise have their end in himself."

With these suggestions to work with we are ready to give our definition of freedom:

Freedom is the ability to act according to what one believes to be right, which is based upon one's own concept of the Ideal Man, which results from his own search for moral and spiritual truths, all of which implies the inherent power to change one's character by choosing those alternatives that will make him what he wants to become.

Basic to this definition is the implied warfare between *the self* and *another.* I am free when I do what *I* believe is right. I am unfree when dominated by anything outside myself. My definition is essentially that of *moral* freedom, which I believe to be the only *real* freedom. By this I mean one cannot be free unless he is morally free, despite the fact that there are different kinds of freedom. I am not *morally* free to do some things that I may be *legally* free to do. Too, I may be *physically* and *economically* free to do many things that I am not morally free to do.

My definition also shows the place of moral and spiritual education in the struggle to be free. It implies that there is a moral order and that one can discover it through investigation. It provides for both reason and revelation in the search for truth. It appeals to the Christian ethic by its reference to ideal personality. It suggests that man is inclined toward the good by its reference to man's natural ability to choose those values that will transform his character into his image of the ideal.

Basic Principles of Freedom

If we succeed in evaluating the idea of freedom we must determine what underlying principles support it. Why is freedom a good idea anyhow? Perhaps it is better for man to be unfree if there are no basic moral principles that uphold freedom. The following are ideas that we feel must influence both individual and social thinking if men are to be truly free.

1. *The principle of the dignity of human personality.*

This is the key that unlocks the box that contains many other

keys. The poet David had this key when he realized that the answer to his question "What is man?" is that man was created "a little lower than God." The sacredness of the human soul answers many questions. Prostitution is wrong because men and women are made in the image of God. Slavery is wrong because it degrades personality. Each of the Seven Deadly Sins is a disregarding of this principle. *Pride* is undue concern for the self to the neglect of others; *covetousness* is the overstressing of the self as the expense of others; *wrath* is violence toward a person. *Envy* is hatred of the happiness of others while *gluttony* despies the soul by gorging the body. *Sloth* is the refusal to advance humanity by being indolent; it reaps without sowing thus violating the law of reciprocity. *Lechery* is the sin against the body of another for sexual gratification.

Freedom cannot exist among a people that do not hold human life sacred. Respect for self and others provides an atmosphere for freedom. One is free to develop his body and mind if he conceives of himself as part of God's handiwork. If he respects the person of others he will also respect the feelings, rights and property of others.

2. *The principle of individuality of personality.*

This differs from the first principle in that it is especially conscious of the *uniqueness* of personality. It recognizes that men are to be dealt with individually rather than in categories. It is unfair to divide the human family into such classifications as liberals, conservatives, capitalists, communists. A person might be conservative about some things and liberal about others. He may be in between the categories that we arbitrarily set up. If I respect a man's individuality I will deal with him on his own merits, and I will not insist that he identify himself with all the peculiarities of his party or church. Our fellow men should be viewed as *persons,* not as cogs in a political or ecclesiastic machine.

Each person is to be regarded a microcosm, a world all his own, with his own peculiar desires, needs, potentialities, and limitations. He is to be explored for his own worth and for his own unique contribution to society. If I make a man free I must recognize his *separate integrity,* realizing that his individual worth before God is not dependent upon his connection with family,

church, or party. I have learned from my experience in the classroom that a student does not want to be judged by the standard set by a brother or sister who preceded him. There is that urgency to be one's self. This is the pull of the free spirit within man.

This principle provides for both the slowness and awkwardness of growth. We must give men time to grow as well as encourage the growth. In the struggle to be free we must remember that people are at different stages of growth and that we must not expect the same of all people. A man is free when he is at liberty to grow and develop his potentialities with reasonable ease. He will not be afraid to make a mistake. He will have the feeling that people expect of him only that which is consistent to his own uniqueness as a person.

3. *The principle that an individual has the right to the fruits of his own labor.*

While this principle is especially related to economic freedom, it is also basic to all freedom. There are three possible views toward what a man gains through labor. One is the law of the jungle: *it is mine if I can take it away from him.* But this encourages consumption and discourages production, and it can only take us back to savagery. No free society can exist when men think in such terms. A second view is the law of communism: *the government takes it and distributes it according to the needs of each.* This demands that each man produce according to his ability and receive according to his needs. The claim is that everybody owns everything equally. The way to test this is for one to try to sell his share! The sin of communism in this regard is that the individual is swallowed up by the state. The state becomes master rather than servant. The third view is the principle that *each man has the right to that which he produces.* This is the principle of capitalism.

This view encourages charity, for a man has incentive to share when he has control over his own gains. It stimulates industry since a man may keep what he earns. There is something sacred about a man and his property, and there is a sense in which I am to think of his property as an extension of himself. His property is sacred in that it represents his own power to grow, learn, build and give. Stealing is wrong because it retards the growth that is

dependent in part upon property and money. A free society will question the Robin Hood type of "welfare state" wherein the government takes it from those who have and distributes it to those who have not.

This principle would suggest that a man is not free if he *covets* what another man has earned, whether it be the man's wallet, education or lawn mower. There are legal ways of stealing. The free man does not even *want* what belongs to another. This is why a free society's best protection is the character of its people. The moral convictions of our neighbors do far more to preserve decency and order than a police force. People who value the dignity of labor do more for society than laws, bolts and locks.

4. *The principle of liberality.*

Here we have one of those fuzzy words that can be made to mean most anything, and yet when properly used *liberality* expresses an idea that is essential to freedom. The liberal mind recognizes that *there is no possible way to allow a person to be right without also allowing him to be wrong.* It may be correct that "error does not have the same right as truth," but who is to determine what the truth is? The liberal man seeks to set others free so they may seek truth on their own. He believes in people and in their right to evaluate. Liberality encourages experiments. It is willing to make mistakes and then try again. It is not content with what has been. Aristotle was liberal in his willingness to differ with the teaching of his great teacher. "Dear is Plato, but dearer still is truth," Aristotle would say to his own students. The liberal mind makes room for others to grow. It does not try to transform people by arbitrary means or fit them into dogmatic patterns.

5. *The principle of revolution.*

When one views the list of the world's greats—Socrates, Galileo, Jesus, Paul, Savonarola, Luther, Darwin, Kant, Jefferson to name only a few—he sees that one common feature is that they were all revolutionists. Freedom is anarchic. It rebels against the pressures that confine men. Albert Schweitzer contends that "disdain for thinking" has created a spirit in the world that never lets man come to himself, for during his whole life man is subjected to influences "which are bent on robbing him of all confidence

in his own thinking." And so Schweitzer insists that men must be found who will "revolt against the spirit of thoughtlessness." The free man is a rebel amidst *the cult of conformity.*

The revolutionist rebels against tyranny because of his philosophy of life affirmation. It is because of what he is *for* rather than against. The most important thing about man is what he believes. So few of our people have strong convictions because they have not shared in the great conversation. One principle of freedom is that men be willing to rebel against mediocrity and superficiality and to engage in the war of conflicting ideas. "Waging peace" is in this direction.

Obstacles to Freedom

The zoologists tell us that if a frog is placed in a pan of water which is slowly heated that the frog will stay there until it is killed by the boiling water, even though it could have jumped out in an early stage of the heating process. The frog is so easily adapted to its environment that it is unaware of the slight changes that eventually lead to its fate. People may act much like frogs. They are so controlled by the forces around them that every semblance of self-determinism is gone and freedom is lost. What are these forces that slowly but surely make us unfree?

1. *The Herd Mind.*

Man is largely a creature of impulse and of habit. He tends to take the course of least resistance. He follows the crowd. Even though Longfellow bids that he "Be not like dumb, driven cattle! Be a hero in the strife!" it is difficult for him to be a solitary figure amidst the crowd. Ordinarily man is an automaton. His words and deeds, moods and emotions, thoughts and ideas are determined by external forces. Man must find a different basis from which to act. This comes from within. He must pursue the inward way and thus grow from within. Radhakrishnan, the Hindu philosopher, says: "All growth is from within outwards. Spirit is freedom. True wealth is in being, not in having. *A free mind is not a herd mind.*"

This is what Francis Bacon calls "Idols of the Tribe." These idols arise when men worship regularity and conformity. He thinks man's greatest hindrance to freedom is "the dullness, incompetency, and deceptions of the senses."

2. *The Capsule Mind.*

The "capsule thinker" is one who constantly tends to oversimplify difficult questions by the use of stereotyped formulas. He is the man who has "the simple, unvarnished truth" or who can say, "the issue is plain and clear." He is the brother who has all the answers. This is sometimes called "Potted Thinking" or even "Tabloid Thinking." In any event it is stuffy and fuzzy, and it is a sure obstacle to the free mind.

3. *The Biased Mind.*

It is a mental bias which leads an individual to ignore some evidence and to over-emphasize other evidence. In the biased mind judgments are formed by emotional considerations. Prejudice is related to "wishful thinking" since a prejudiced person rationalizes in order to continue believing as he does.

What causes prejudice? Part of the answer is the love of ease and comfort and the consequent dislike of anything that threatens to disturb. Prejudice protects the quiet life. When people believe or do something a certain way for so long it becomes distasteful to deviate from the established routine. There is discomfort to non-conformity. We dislike being forced to think. Close ties breed loyalties that we are slow to disown.

The free mind on the other hand slays every temptation to stop short of complete knowledge. It is ready to destroy its own intellectual children if they are found to be false. It realizes that in any attempt to overlook inconvenient and disagreeable facts it will only deceive itself. But prejudice closes the open mind. It cannot face facts fearlessly and frankly. The biased mind is an obstacle to freedom in that it promotes intellectual dishonesty. Shallowness and superficiality are its children.

4. *The Diverted Mind.*

The diverted mind is sidetracked from the things in life that matter most. In Plato's *Protagoras* the point is made that one owes much more to his soul's health than to bodily health, and that there is greater peril in buying knowledge than in buying meat and drink. Plato shows how Socrates complains when young Hippocrates thoughtlessly subjects his mind to the influence of Protagoras the Sophist. Socrates feared that the Sophist would divert

Hippocrates' youthful mind in unwholesome directions. The apostle Paul had the same fear in warning young Timothy to "Avoid the godless chatter and contradictions of what is falsely called knowledge, for by professing it some have missed the mark as regards the faith."

The diverted mind has "missed the mark" as to what in life is most worthwhile. It spends itself upon the passing values. It is opposed to freedom in that it lacks purpose, meaning and direction. It is a mind confused over mixed values. It is a propagandized mind in that it listens to the heresy that a man's life consists in the abundance of the things that he possesses. It is the brainwashed mind in that it has tolerance only for orthodoxy. It is a standardized mind in that it refuses to go beyond the narrow confines of group thought.

5. *The Uninformed Mind.*

John Locke believed that man's freedom can be measured by his reason. While Plato argued that the ignorant man is immoral, Locke contends that a man's ignorance enslaves him. Locke sought to sweep away the cobwebs from man's mind so that he might *think.* He gives three answers to the question as to why men reason so poorly: (1) Most people do not reason at all; (2) Man *feels* before he thinks (emotionalism); (3) Man's intellect is limited by partiality—"We see but in part and we know but in part." The way out in *intellectual* education. The free mind is the informed mind. It is flexible in that it can go beyond formal rules in its search for basic principles. It is cosmopolitan in that it avoids prejudice, narrow-mindedness and provincialism.

Ignorance is perhaps the greatest of all barriers to freedom. People are ignorant of their rights. Sometime back a research agency polled the public on the Bill of Rights and found that one out of four had never heard of it and two out of four could not identify it. A similar survey revealed a woeful ignorance of the Declaration of Independence. Our provincialism can be seen in our ignorance of the United Nations. Many people cannot name their representatives to Congress and have never sent a letter to Washington. Even more serious is our ignorance of the world at large. We do not understand the oriental mind. The great world of books is ignored by a large majority of our people, including

those who pass through our school systems. Consequently we do not know what we are *for.* We are a nation without well-defined moral, political and social purposes.

The sober warning of George F. Kennan is in order here:

> With no highly developed sense of national purpose, with the overwhelming accent of life on personal comfort and amusement, with a dearth of public services and a surfeit of privately sold gadgetry, with an educational system where quality has been extensively sacrificed to quantity, and with insufficient social discipline even to keep its major industries functioning without grievous interruptions—if you ask me whether such a country has, over the long run, good chances of competing with a purposeful, serious, and disciplined society such as that of the Soviet Union, I must say that the answer is "no."

Characteristics of the Free Man

Now that we have considered those factors that contribute to man's becoming unfree, we shall here list those qualities that characterize the free man.

1. *The free man follows the dictum of Socrates that "the unexamined life is not worth living."*

In the face of death at the hands of the state Socrates could say "No evil can befall a good man." He would agree with Philo, who wrote a book on *Every Good Man Is Free,* that only the virtuous man is truly free. Socrates taught that virtue comes through knowledge through self-examination. One must realize how little he knows. "I know nothing," Socrates would say, and he insisted that the foolish man is one who thinks he is wise. The ideal of culture and education is to 'know thyself," which means that through self-realization one comes to know why he behaves as he does.

Socrates taught that virtue is an innate propensity in mankind, a natural endowment to every man, and that men will behave virtuously once they see themselves as they really are. But it takes courage to do this. Men are confused about what they consider truly worth while. They do not understand their desires, for the things they work for the hardest often prove to be unsatisfactory. So man must reject the false standards of society, overrule the ignorance and superstition of his shallow way of life, and open his soul to the revelation provided by the moral order of the universe. By means

of vigorous examination of the inner man a person brings his soul into harmony with the moral order of the universe. This is what Plato calls justice. It is what we call freedom.

2. *The free man behaves with integrity of action.*

By this we mean that he makes his acts his own. He does what he does in an utterly authentic manner. He is not a "party man" in that he is drawn to think and act in conformity to the crowd to the neglect of his own inner sense of justice. He is not an "organization man" in that he loses his own uniqueness and spontaneity in the labyrinth of bigness. On the other hand he is not "an ugly American" in that he forgets that he is a member of an important team or becomes indifferent to the rules of the game. While he knows the fine art of standing alone, he also ranks friendship and cooperation high in his system of values.

How many of us are carbon copies of our environment? Is there the real "me" in my life? When I think and act is it my unique self at work? When I am in a gathering of friends do I respond with a kind of "social predeterminism," always acting and talking according to the demands of my group, or does my uniqueness sometimes break forth in the likeness of a reactionary or a revolutionist? Many of us are reformers at heart. It is in man to improve his lot and to find better ways of thinking and acting. Why do we not dare to be different?

Authenticity of conduct is not a matter of laws or constitutions. It is not attained by means of arbitrary rules from without, but by a realization of the divine order within oneself. This is the true standard by which one can direct his unique self. When this rule is followed the frustrated mother who punishes her child because *others* think he should be punished will be free to act according to her own judgment. When the true self breaks through even the straight-laced religionist may find himself really enjoying a good joke or a thrilling movie. Uniqueness of self and holy humor go well together. By behaving authentically one finally comes to the place where he can laugh at himself and even utter that ineffable sentence "I was wrong." He just might be able to admit to himself how important money and sex are in his life!

3. *The free man can see the shades of gray between the black and the white.*

He does not seek security in absolutes. He avoids the fallacy of oversimplification. He realizes that the human family has after all learned very little and that the certainties of life are but few. The liberal mind sees that almost nothing is wholly black or wholly white and that most of life's values are varying shades of gray. Man is a mixture of good and bad. To err is *very* human. The free man does not expect too much of his fellows and he provides ample room for the human dimension. Nor does he expect too little, for like the psalmist of Israel he believes that man has been created but little lower than God.

The unfree man is impatient of the in-between relationships. Things must be right or wrong, good or bad, open or shut. He must be certain! Russia must be all wrong while the United States must be all right. Our side is white, the other side is black! He is not equipped to move out into the world of in-betweens. His security is in being right. Many of these enslaved minds find mental satisfaction in their conviction that everyone is in error but themselves. This is an esoteric feature of some religious groups. The sectarian mind presumes to have some priority on truth, while the liberal mind somehow feels that the whole truth is always somewhat beyond his fingertips. Religious and political partyism thus becomes a refuge of little and unfree minds.

The free man accepts life as difficult. He does not deceive himself into believing that most things are only two-valued. While it is true that lights are either off or on and that the car either starts or it does not, it nonetheless follows that most of life is multi-valued. The kids watching TV sometime divide the cowboys into *good* and *bad* according to the color of the hat or the thickness of the beard. We oversimplify when we measure life's values in such fashion. We must not be like the woman who argued that she was "only a little bit pregnant."

Our English language and American culture are partly responsible for our inability to see the gray. We have been taught to think in opposites—love and hate, tall and short, good and bad, hero and villain, clean and dirty. All the Indo-European languages tend toward this rigid dichotomy. In the oriental languages a multi-valued

approach is easier. The Chinese think of *tall* as a modification of *short, top* and *bottom* as mutually complimentary, and *little* and *big* as complements of each other. This may make it difficult for the Russians to place communism and capitalism before the Chinese as a two-valued choice. The Russians, like ourselves, are prone to this kind of thinking, but the oriental mind has learned from its rich and ancient culture to see the gray between black and white. The Chinese is less hurried. He does not feel that he must decide *now.* This is a trait of the free mind. But we Americans feel that it is easier to act than to think, and so we superficially evaluate the things that matter most. This breathless way of life makes us unfree. As free people we learn to labor and to wait.

4. *The free man integrates himself with the social order.*

It is the unfree man who moves only in the small world of the self. The liberated man thinks of himself as a part of all he meets. He is not afraid to drive down stakes in his environment and count himself a permanent fixture in society. He has joined the human race. While he may believe in the Christian doctrine that the Children of God are but "sojourners and pilgrims" in this world, he also believes that Christians are citizens on earth as well as in heaven and that they are to leave the world better than they found it. Christians are to be the light of the world, but the light is effective only when it is held high amidst the darkness. They are to be like salt, but salt loses its preserving power if it is not in close contact with that which is to be preserved. Christians often overlook two important words in the Golden Text: "God so loved *the world* that he gave his only son . . . " It is through integration of the self with the world that one comes to love it. Insight comes through involvement. The great fact of Christianity is that God involved himself in the human drama. The theologians call this *the immanence of God.* In this involvement God gave himself.

In learning this lesson man finds his freedom. Liberation comes through voluntary enslavement. It is the man who loses his life that finds it. The apostle Paul gives us the pattern for freedom when he says "I am ready to spend and be spent for your souls." Herein is the sense of urgency so vitally needed in place of our hands-in-pocket attitude. The free man is a man of conviction. He is excited over such ideas as democracy, justice, happiness,

immortality, liberty, and God. He is alive to the world around him and counts himself a part of its problems and possibilities.

There is a sense in which the free man is a troubled man. He is concerned with the plight of his fellows, whether it be the millions of alcoholics or the millions of illiterates. In terms of the Aristotelian ethic he looks upon the man in trouble as his other self. He believes with Elton Trueblood that "the cultivation of an uneasy conscience" is essential to the preservation of decent society.

5. *The free man has the will to grow.*

He believes in *soul growth.* He will let no man or institution retard his growth. He refuses to sell out to professionalism or institutionalism. For the most part he is an independent, choosing to stand alone rather than to sell his birthright for a mess of pottage. He is first of all a citizen of the world. His brothers and sisters are those who do the will of God. He is afraid of *isms.* He may belong to a political party, but he avoids party*ism.* He may be an American, but he shuns American*ism.* He does not believe in provincial*ism.* The *isms* dwarf and shrivel the spirit. The free man is a "delegate-at-large" in the human struggle for a respectable world. He shares in the fellowship of *all* those who suffer irrespective of race, color or creed. He is dedicated to the alleviation of human misery and the liquidation of ignorance. His soul grows by exercising itself in a philosophy of life affirmation.

In his *Essay on Liberty* John Stuart Mill points out that God did not create the soul to be cramped and dwarfed, but that he gave "all human faculties that they might be cultivated and unfolded." He further states that God takes delight when man grows close to the ideal that he ordained for him. Mill's conception of freedom is that it provides man opportunity to develop according to his capacity. To hinder this growth is to enslave man. To encourage this growth is to free him. Mill speaks of the mutuality of this process: *the more one develops himself the more capable he is in encouraging the growth of others, and the more he does this the more he is worth to himself.*

6. *The free man is a disciplined person who is inwardly directed toward a definite goal.*

I am not free to sit before an organ and play the compositions

of Bach for the simple reason that I have not disciplined myself in that direction. The Stoics argued that through self-discipline one gains the self-knowledge that makes it possible for him to fulfill his function in the grand design of the universe. One famous Stoic, Epictetus, was a slave and yet he contended that discipline made him a free man. One anecdote relates that when his angry master was twisting his leg Epictetus calmly said, "You will break my leg," whereupon the master twisted until the leg broke. To this Epictetus rejoined with equal calm, "Did I not tell you so?" Diogenes, another Stoic, lived in a tub so as to express his apathy for things of the flesh, and he carried a lantern around in his search for a real man, illustrating that a truly self-contained man is almost impossible to find.

The Stoics teach us a needed lesson in stressing that man must limit his desires to matters within his control. Virtue is a condition of the will and should be pursued for its own sake. It is *character,* not circumstances of position and wealth, that makes one happy. One must be indifferent to those desires that cannot be satisfied. And is one ever satisfied with his measure of earthly goods? To the Stoics those things beyond one's control are irrelevant to the good life, for the virtuous man finds within himself all that is necessary to achieve happiness. We cannot control *events* but we can control *attitudes.* It is not what happens to us that counts, but rather what we think about what happens.

The man who can direct his life from within, chart his course by the control of his passions and desires, is the free man. He who is driven to behave according to the dictates of the forces *outside* him (pleasure, money, fame, social approval) is unfree. This means that the free man will place restrictions upon himself, a kind of voluntary enslavement; while the unfree man has restrictions placed upon him by others. The free man controls the circumstances in his life; the unfree man is controlled *by* circumstances. The free man is master *over things;* the unfree man is enslaved *to things.*

Both the free and the unfree are *intoxicated.* The unfree man is drunk on the things of the flesh. He has such passion for things outside himself that his senses are dulled to things of the spirit. The free man is like Spinoza, "the God-intoxicated man," who

chose to grind lenses in his attic workshop rather than compromise his convictions and occupy the chair of philosophy in a great university. He was inebriated with what he called "the intellectual love of God." So the senses of the free man become somewhat deadened to the appeals of the flesh.

The Christians were told by Paul that as free men in Christ they were not to be drunk with wine, but to be "filled with the Spirit." This is *spiritual* inebriation. So the free man is stimulated from *within;* the unfree man from *without.*

How To Be Free

Inasmuch as all that we have said is in essence a lesson on how to be free, we shall conclude with only a few further suggestions on how to make freedom work.

1. *Freedom lies in being bold, not cautious.*

Robert Frost makes this statement in a film presentation issued by Encyclopedia Britannica. Realizing that boldness sometimes leads to trouble, Frost went on to say, "Liberty is brightest in a dungeon." It is the eager life that puts boldness before caution. This led William James to say, "Whenever a process of life communicates an eagerness to him who lives it, there the life becomes truly significant." James insists that in the good life "there is the zest, the tingle, the excitement of reality." It is only the eager life that is worthy of being called *important,* James says. Be free by being bold! Be important by being free!

2. *Freedom comes through the formulation of ideals.*

In his *Polarity* Louis W. Norris points out that "freedom that grows should embrace ideals which release the resources of the self." He further observes that "the self determines for itself its richest nature when it explores all the meanings it may bring into its experience." Man is to fix his eyes upon ideals. Whether it be in education, agriculture, science or business there is the ideal to which he looks. He can see his *ideal* self, that which he is capable of becoming. The resources of the self are released through self examination. They are frustrated through self deceit. One gains freedom by holding to the ideals envisaged during his finest hours. Paul's ideal was the Christ. Plato's ideal was universality. These

men gained freedom by building their lives around their best experiences.

3. *Freedom is gained by living in the presence of free men.*

History tells us of many free men with whom we can live in the wonderful world of books. In no realm has liberty of thought or action been attained without the toil and suffering of the pioneer. Sherwood Eddy once published a book entitled *Makers of Freedom* in which he observes that the best way to appreciate the price of freedom is the study of the lives of those who fought for it. In this book Eddy tells the story of William Lloyd Garrison, who as a newspaper editor fought slavery for 35 years at a time when slavery was regarded as a divine institution. He was responsible more than any other man for creating a national sensitivity against the system that eventually led to its downfall.

Eddy also recounts the lives of Martin Luther, Francis of Assisi, Booker T. Washington, Susan B. Anthony, John Wesley and others as makers of freedom. Each student of history can make up his own list of the world's liberators. The important thing is to *live* with such men. Harry Overstreet once told me that he was not the same person after his own encounter with Socrates. "Socrates did something to me," he said. Later when he was to leave on a world tour Dr. Overstreet wrote to me, "When I walk the streets of Athens I'll say hello to Socrates for you!"

The one thing better than the study of history is to help make history. There are causes that need our help and there are many free people in our day who are dedicating their lives to these causes. We can live in the presence of the best by casting our lot with them.

4. *Freedom comes through building a new set of habits.*

We shall here enumerate the four essential habits given by William James for keeping the mind free and alive:

(1) Always look for the alternatives. If one is tied to a dogma he can see no alternative. There is no further thinking for him to do. His mind checks out. He is unfree to explore. So the first new habit is to look for an alternative on every important question that arises, whether political, economic, medical, educational or religious.

(2) Do not take the usual for granted. Be suspicious that there may be better ways of doing things, whether it be running a school system or studying for a final examination. Familiarity breeds conformity. Alexander Pope describes our predicament with the usual when he says, "Yet seen too oft, familiar with its face, we first endure, then pity, then embrace." If we do something long enough, we not only decide it is right, but that anything else is wrong.

(3) Make conventionalities fluid again. We love the conventional. It makes it possible for us to write some things off without further ado. Conventionalities are all right so long as they are servants and not the master. While they are helpful in reducing the frictions of life, they must not become ends in themselves, They were once fluid. Let's keep them that way.

(4) Imagine foreign states of mind. This is perhaps the best freedom-making habit of all, and it is probably the most difficult. It is not easy to put ourselves in the place of the other person or to see ourselves as others see us. Can the busy parent see himself in the place of his adolescent daughter? Can the American view communism as it is seen by a Russian? Can the segregationist feel the frustration of a negro child who walks by the newly built white school to attend "the school for negroes" down below the tracks? And can the negro sense the fear the white man has of the changes he feels are being forced upon him?

To imagine foreign states of mind not only calls for sympathy and sensitivity, but even empathetic imagination, which is the deepest of all human needs. It calls for flexibility of mind. It demands of us that we move out into the lives of others. Our environment becomes sacred because it is a shared experience. Life becomes good when we make it less difficult for someone else. Harry Overstreet tells of the old sea captain who gave his recipe for the free mind—"limber, loving, and a little loony."

And so it is. The good life is free. It is limber. It is loving. And measured by the usual it may even be a little loony.

PROBING INTO PRAYERS

Robert R. Meyers

Most readers of this journal will have heard public prayers which seemed to be delivered as automatically as the product of a coin-operated machine. Someone is called upon to lead prayer and the familiar phrases roll out one after the other mechanically, without emotion. The threadbare expressions tempt us to give only half a mind to hearing, since we know them all so well.

Because of our familiarity with certain phrases which are spoken over and over in public prayers, we can often complete one of the phrases in our minds before the speaker quite finishes uttering the words. We may even think of his next conventional phrase before he begins to speak it.

It is a fact that polite jokes are made in many church homes about stereotyped prayers. The jokes are lenient; there is no malice. But they owe their existence to the fact that in every congregation there are leaders of public prayers who rattle off a string of tired cliches in an order as unchanging as if they were counting beads.

Is anything so seriously wrong with such hackneyed prayers that we should try to train young Christians to avoid them? Aside from an aesthetic preference for occasional novelty and an aversion to monotony, what is wrong with the prayer that limps along under a massive burden of cliches? In other words, is it conceivably a part of Christian discipline to eliminate triteness from our prayers (and other public utterances) whenever possible?

An answer is suggested the moment we get to thinking about the nature of triteness. The word itself means to wear out, as by rubbing. In other words, the trite phrase is threadbare from use. Words like *hackneyed, platitude, cliche, stereotype, bromide,* and *commonplace,* all express the same general idea—that in language there are certain remarks used over and over in particular situations until they become inevitable.

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On a sultry day, for example, it is a near certainty that someone will lament, "It's not the heat, it's the humidity." The college sophomore will tell you that he is "as busy as a bee." The politician in his campaign speech will "point with pride" to certain achievements. Such remarks recur until they are ragged with use and almost bereft of meaning. Sometimes they do not suggest the quality of the user's experience at all.

To illustrate that, I invite the reader to play the following game with me. Read the beginnings of the familiar expressions below and see how many you can complete on your own:

That poor fellow is as BLIND AS.....
He's as DEAD AS A.....
I'm as FIT AS A.....
He's forever MAKING MOUNTAINS.....
He swallowed that story HOOK.....
That man's confident; he's as COOL AS.....
John's been in the sun; he's AS BROWN AS.....
Son, you need to learn that MONEY DOESN'T.....
I was tired last night; I SLEPT LIKE.....

You probably scored a hundred. But did you notice that many of these expressions are obviously used without much thought? How dead, for example, is a doornail? (For that matter, *what* is a doornail?) What experience have you had with the coolness of a cucumber that makes it an appropriate metaphor for you? How brown is a berry? (Have you seen a *brown* berry?) What is the *nick* of time?

Did you notice, too, that certain language devices are used to make these expressions stand out? There is much alliteration (*b*usy as a *b*ee, *p*oint with *p*ride, *b*lind as a *b*at, *d*ead as a *d*oornail). There is also occasional parallelism, with its rhythm, as in hook, line and sinker. Remember these two devices, because you'll see them repeatedly in a stereotyped prayer which I will reproduce shortly.

Two things are now clear. These sayings represent a deliberate attempt to say something with special impressiveness. At first, they were arresting and fresh. But they grew stale far faster than an ordinary remark would, just because they were ornate and decorative. We go on repeating them endlessly because it is easier to use familiar metaphors, even if they are fuzzy and vague, than to find our own.

Someone else has had an experience and found a figure of speech to express it; we are content to live vicariously.

What all this has to do with prayer should be obvious now. The man who rattles off a string of cliches is not likely to be thinking clearly about what he is doing. He certainly does not seem to be *experiencing* vividly, because when people do that, they tend to use their own language to talk about it. We sense a lack of feeling. The prayer seems automatic and our attention wanders.

You will doubtless recognize every one of the trite phrases which I have emphasized in the following prayer. This means that such a prayer cannot be fresh and provocative. Notice the abundance of alliteration and parallelism, evidences of an effort to be decorative, to elevate language above its ordinary level. Here is the composite prayer:

We are "gathered together" here this evening as the "shades of another night draw round about us" to "sing songs of praise to Thy name's honor and glory" and "to study another portion of Thy word." We are thankful that our Lord came to "this low ground of sin and sorrow" to rescue us from this "lost and dying world." We are thankful also for all the blessings with which "Thou hast so bountifully blest us from our earliest existence down to this present time."

We pray for our ministering brother that he may "speak as the oracles of God speak" and that "much and lasting good" may be accomplished. Give him a "Ready Recollection" of his lesson so that the "Seed Sown" may "fall into good and honest hearts and bring Forth Fruits worthy of repentance."

We pray for the "sick and afflicted," those who are "on beds of affliction," the "distressed and oppressed, both in body and spirit." Restore them to their "normal and much-wanted health."

Now go with us along the "uneven journey of life," "Guide, Guard and direct us," and when it comes our time to "quit the walks of men," if we've been "Found Faithful, own us and crown us as heirs of thine in that upper and better kingdom."

Go with us now to our "respective places of Abode, Abide with us there, and Bring us Back at the appointed time to further worship Thee in a "way and manner" that will be well pleasing.

The number of alliterations may be surprising, but the decorative paralleisms like "upper and better, sick and afflicted, way and manner, sin and sorrow, honor and glory," and so forth, are shockingly abundant. The clean, good structure of this prayer is so overgrown with ivy that it is hard to see it. The prayer is beautiful and fresh when rescued from the elevating devices, a fact the reader can realize if he can make the same requests in simple language, dropping all alliterations and parallelism.

It would be unfortunate if one were to suppose that the use of such expressions make a man who prays insincere. It does not. Sometimes men are ill at ease in public praying and in fright they fall back upon phrases others have used and which seemed to "go over" all right.

But I repeat that such prayers may be a concession to the speaker's feeling that he must impress the hearers with high-sounding phrases. This robs prayer of virtue. If public prayer is to be as vital as we would all like it to be, I think it can only be good to talk about getting some of these tired old expressions out of circulation so that we can talk in clean, fresh language about how we really feel.

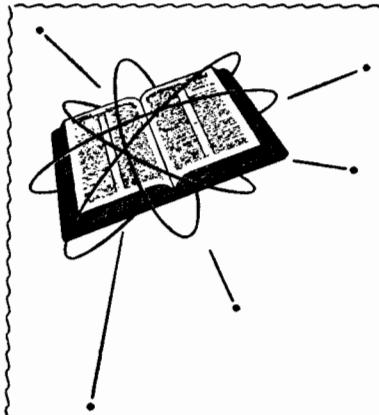
Reality lies at the intersection where one personality encounters another.

—Anonymous

When Demosthenes was asked what was the first part of oratory, he answered, "Action"; and which was the second, he replied, "Action"; and which was the third, he still answered, "Action."—Plutarch

Surely human affairs would be far happier if the power in men to be silent were the same as that to speak. But experience more than sufficiently teaches that men govern nothing with more difficulty than their tongues.

—Spinoza



The Great Conversation

With the Editor

A UNITARIAN DESCRIBES ALEXANDER CAMPBELL

(This rare account of Campbell I found in Andover Library at Harvard under the title "Alexander Campbell at Louisville" in *Western Messenger*, 1836, p. 56. Restoration scholars would do well to study the historical affinities between the early Unitarians and Disciples.—the Editor)

As Alexander Campbell is a distinguished man, possessing great influence in the western states; claiming to be a reformer; and without doubt, an intelligent, bold and powerful preacher of rational and liberal views in religion: his character and doings belong to the religious history of the times, and should be interesting to all interested in that. I offer no further apology, either to him (his public character is public property) or our readers, for communicating the following account of my connection with him while in this city last April.

Before his arrival, some of his friends had requested the use of our Unitarian church, on the morning of the Lord's day, April 5th, on which he was expected to be present. We willingly consented; not however wishing to give up our church entirely on that day, but rather that Mr. C. should come and preach to us, and his own friends, together. We thought it a more Christian way, for us all to worship together on that morning, than to desert our church because other Christians were coming to it. We are not of the sort to fear contamination from those whose forms of worship may differ from our own. There are differences of operation, but the same Lord. One may worship like dying Jacob, leaning on the top of his staff; another, kneeling on a cushion; one may sing, making melody in his heart, while the swelling organ bears up his voice with its strong and sweet tones; another may prefer a less formal song: what matters it? Is it not well for them to come together sometimes, and see how entirely they agree in more vital matters?

So I thought; and going to see Mr. C., on Saturday morning, told him so. I told him my friends would be interested and happy to hear him. "Perhaps I may say something that will not suit you," said he with a smile. "It is a great maxim with us," I answered, "to prove all

things, and hold fast only what is good. I am not afraid that you will do my people any harm. I do not teach them to receive every thing as gospel which comes from the pulpit, but to prove it all by God's word." He said that he thought this right, and that those preachers who were afraid to let their people hear different opinions, were satirizing themselves, confessing that they had not been able fully to convince them of the truth of their own doctrines. We parted after a little more conversation.

The next morning a great multitude, many having come from a distance, out of Indiana and the neighboring counties of Kentucky, crowded the church at an early hour. They listened with great attention, to a discourse of about an hour and a quarter in length, as nearly as I can judge. To our New England readers this may seem a long sermon, but it is quite an usual thing for a western audience to listen with interest for two or three hours. No preacher, at all distinguished, ever satisfies himself with less than an hour. The western people have a real taste for oratory, and willingly listen to long harangues. And besides, there is in western speakers, a conversational ease of delivery, an absence of the pulpit monotone, a constant variety of intonation and emphasis, an exciting mode of statement and illustration, which keep the attention from flagging. There are earnestness and simplicity; and it is effectual oratory, for it engages and interests. Of this the speaker is sure; for he knows his audience would not scruple to get up and go out of the house, and leave him to talk to the walls, if he did not interest them.

I think that in this respect the western pulpit manner is much nearer the truth than the eastern. Yet a western speaker would probably be thought not reverential enough, by most New England Congregationalists. As an illustration of this, let me record the following anecdote. I was to speak one evening last summer, to a society in the vicinity of Boston. I endeavored to adopt, as far as I was able, the western natural conversational manner. After the service, while going home, I chanced to overhear the following criticism. "How did you like the preacher tonight?" "Not very well; I thought his voice was too uneven." The good old lady missed the accustomed monotone. I was pleased with her remark, for I knew I had succeeded in my endeavor, and I was sure that, whatever criticism they might afterward make on my delivery, it had for the time the effect of interesting them in what I said, which was all I wanted.

I have heard several of the distinguished western pulpit speakers, and on the whole, I liked Mr. C.'s manner as well if not better than that of any of them. Many are more imaginative and sublime in their language; he keeps a pretty even flight in this respect, never soaring very high. Many excel him in the inflections and management of voice, and gracefulness of gesture. He stands upright, his head a little back, his right hand leaning on a cane, with which he occasionally gives an emphatic rap on the floor; but most of his gestures are made with his left hand. The great excellence however

of Campbell's delivery, consists in the feeling which it inspires, of his manly independence, entire conviction of the truth of what he says, and entire understanding of his whole subject. He is plain, forcible, and self-possessed; he is not hurried away by his words or by his thought, but has the command of both.

This comprehensive view of his subject, enables him to bring out, in an emphatic way, the leading points. It is a fault of western speakers generally, to have no clear train and sequence of ideas, but to hurry backwards and forwards, round and round the field, showing great fleetness and power, but making no progress. Herein Campbell is superior. He has a view of his whole subject, while he is laying it down in parts. I have heard distinguished speakers divide their orations into two or three heads, and say exactly the same things under each of them.

In the present discourse, however, he introduced so many important topics which he had no time to dwell upon, and which came in incidentally, that it is not easy to give an accurate account of its contents. I will however recount the most important of the ideas.

His subject being Christian Union, he took the passage at the commencement of the fourth chapter of Ephesians, as the basis of his remarks. He first made some sound and important observations, on the right way of reading scripture; that it was doing it injustice to read it by piecemeal; that the Bible should be read like other books, with the use of our reason. He remarked that there was one point to each epistle, and to understand it, we must find what that point was.

He then proceeded, after some other remarks, to develop his great idea—the Union of Christians. He spoke of the evils of disunion, party spirit, sectarian rancor. He quoted our Saviour's declaration, that a house divided against itself could not stand. He said that considering the dissensions in the Christian church, it would have fallen long ago, were it not founded on a rock. But that by being divided it is shorn of its power, and can never convert the world. Your divisions, your sectarianism, said he, are producing infidelity, in a swelling flood. You must stop this warfare. I know what I say, I speak from personal knowledge, when I declare that there is a strong undercurrent of infidelity in all our churches. I know there is a great show of zeal, great bustle and activity; it is an age of missions and revivals; but there is not the power of godliness.

(These remarks reminded me and others very strongly of some, almost verbally the same, made by Dr. Wylie, of Indiana, in the First Presbyterian church, in this place, some time since. This shows that men of all parties are beginning to find out that sectarianism will not answer, and that there must be a reform.)

If I rightly understood him, he then went on to show the grounds of Christian Union, in the following manner. All Christians, who have one Lord, one faith, one baptism, should be united in spirit and fellowship. Now they all have one Lord, one faith, and one baptism; for even the Quakers have a spiritual baptism or immersion. (These were his words.)

And all Christians have the same faith. For what is faith? A belief of facts. The Bible is all facts, from beginning to end; there are no speculations or opinions in it. The creeds begin "There is one God, immutable, infinite, without parts," etc. This no one can understand. But the Bible begins, "In the beginning God created the heavens and the earth." And so it goes through, all facts. And I think it is proof that the creed which goes by the name of the Apostle's creed, is an ancient one, that it contains only facts, in which all Christians agree. How does faith operate? In this way. First, there must be something done; then a report of what has been done; then a belief of that report; and feelings and conduct follow from that belief. Suppose a mother receives a letter giving her an account of the dangerous illness of her son. She breaks it open and is exceedingly agitated. First came the fact, then a report of it; then a belief of that report; and then her heart was moved. Why? Because she had true faith.

If I were to divide the Bible anew into chapters, he continued, I should divide it into three: one of faith; one of piety; and one of morality. But now people have gone on and added two more chapters to it; one of opinions, and one of traditions. Now I have given you my definition of faith, I will give you my idea of opinion. Opinion is not knowledge; opinion is not faith; but merely speculation about facts not known or believed. I know I am standing here. I believe there is such a place as St. Petersburg; I do not know it: I believe it on the testimony of others. I think Saturn is inhabited. I do not know it; I have never been there. I do not believe it; no one has ever come from there to tell me. But it is my opinion drawn from speculation. Now I have my opinions on religious subjects as well as on other subjects. But they are my private property; no one has a right to take them from me, neither have I a right to impose them on any one as matters of faith. Then for traditions; they are simply the opinions of our fathers, consecrated and embalmed in creeds and symbols. These have been added to the Bible, and tend to make the word of God of none effect. But we are not so much to blame for this, as those from whom we received them. We are the creatures of creeds, not their authors. They made us, we did not make them.

Now we must, all of us, if we wish for union, give up our opinions and traditions. We must give up our episcopalianism, and our presbyterianism, and our methodism, our trinitarianism, our unitarianism, our baptistism too. (I understood him to say this, which is intelligible enough.) I am willing to compromise all my opinions and speculations, and demand the same of others. But some things I cannot compromise. I cannot compromise the seven unities mentioned by St. Paul, in the text. Something is due to peace, something also to truth.

I have thus endeavored to give a faithful view of the substance of Mr. Campbell's sermon. I do not know that I have not mistaken some parts, but I think the above statement in the main accurate. He asked me, after he had finished, whether he

had gone too far for me. I told him *no*. I could agree to all he said, with my whole heart. It strikes me that all this ground, is exactly what Unitarians have always taken, plead, and prayed for. Another question comes, however: We are agreed in general principles; are we consistent in carrying them out in detail? There is an immense number of Christians who would agree with this view of essentials and unessentials. The great difficulty, after all, consists in applying it to points in dispute, to find out where controversy turns round an axis of facts, and where it floats on an element of opinion.

REACTIONS TO VOLUME 1

"I feel this is one way of doing mission work, so I am enclosing a list of subscribers including my renewal."—Hinsdale, Illinois

"You certainly stimulate one's thinking and I believe you are on the right track. To be a complete and real non-sectarian Christian is a tremendously hard task, even in the non-demoninational Church of Christ."
—Prince Edward Island, Canada

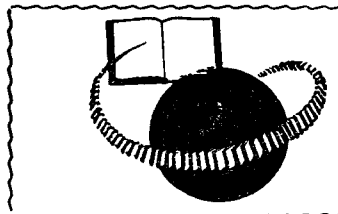
"Your editorial on Bethany College I found especially well done."
—Lakeville, Ct.

"It really hits the target, and in such a manner that no brother, however disturbed, can take offense. I was especially intrigued by your visit to Bethany College. You and Perry Gresham are on the same team. And so are we; like you we are disciples-at-large. We must refuse to recognize our divisions as separate stalls in which to bellow our heads off."
—Santa Monica, Calif.

"As to your attending the meeting at Bethany College, I would say that it should not hurt you in any way, but I thought that many of our preachers (if not most of them) would not fly over it at 1,000 feet for fear of contamination. However, I am inclined to believe that some have had a little light on some things, but they would be afraid to let it be known lest they be put on the blacklist."—Woodsfield, Ohio

"I am an elder in the Christian Church and the *Restoration Review* has been a great help to me in the various duties of that office."
—Los Gatos, Calif.

"You are to be commended for your vision and for your noble attempt to broaden the scope of Christian fellowship. This is just another manifestation of the spirit of the ecumenical movement, which is certainly one of the most significant reformations of the church in our century. Keep up the good work!—College of the Bible, Lexington, Ky.



Review Of Recent Literature

THE MISSION OF SUFFERING

The Revelation of God in Human Suffering, Wayne E. Oates. The Westminster Press, Philadelphia, 1959. $2.75.

Each chapter in this book treats of the Revelation of God in and through the context of a different aspect of human suffering.

Jesus' ministry was addressed to a suffering people. During his ministry, Jesus pointed to his identity with human sufferers as evidence for the fact that the Messiah had come.

When John the Baptist sent his disciples to inquire, "Are you he who is to come, or shall we look for another?" Jesus replied, "Go tell John what you hear and see: The blind receive their sight and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have good news preached to them." Again in Mat. 25:31-40 Jesus taught that people would be rated according as they had or had not ministered in practical and physical ways to their suffering fellowmen.

Rarely do we think of the mission of suffering. Mr. Otis brings it, however, emphatically to our mind in the word of Luther to Frederich of Saxony who was seriously ill on September, 1519:

> When . . . I learned . . . that your Lordship has been afflicted with a grave illness and that Christ has at the same time become ill in you . . . I cannot pretend that I do not hear the voice of Christ crying out to me from Your Lordship's body and flesh saying, "Behold, I am sick." This is so because such evils as illness . . . are not borne by us who are Christians but by Christ himself, our Lord and Savior, in whom we live, even as Christ plainly testifies . . . when he says, "Inasmuch as ye have done it unto one of the least of these my brethern, ye have done it unto me."

However, the revelation of God through human suffering is only to the "pure in Heart." Notice those "blessed ones of the Father" mentioned above in the parable of the judging shepherd, did not do their good works to be seen of men. So complete was their abandon and so unconditional was their love for those for whom they cared that their left hand was unaware of what their right was doing. Surprisingly enough they asked the same question as the accursed ones: "Lord, when did we see thee . . .?"

Christian values are latent in and accrue from suffering; values not to be experienced through any other media. This revelation of God in and through our suffering binds us with all Christians in the fellowship of Christ's sufferings, issues in a disciplined community, develops our spiritual maturity, and relates us to

one another on basically essential terms.

In discussing the dignity of men we learn that the present crisis of the upsurging selfconsciousness of the Oriental people, indirectly is the result of the Christian missionaries' message. The message of the dignity of the person of Christ. Hence, they infer their own dignity because, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Jno. 3:16. The message actually got across. They were convinced that if the Creator of the Universe thought "that" much of them they were truly persons and not just nobodies.

It is difficult to perceive the immutability and justness of the laws of nature in the superficial environment of our machine age: one may be born, live and die without beholding nature in operation. Too, on our television screens and in the novels we read, well meaning writers and play-writes, through short-sightedness and mistake, bring virtue into distress under such circumstances as Providence, perhaps, never did nor will. Thereby they bring discouragements upon virtue, and even throw it into dispair. By this I mean, virtue is destroyed as an ideal to be attained in the lives of our people. These writers sometimes give to vice that success which it never had, nor will have, so long as God governs the world. In times such as these it is a pleasure to read a book that enhances God's order and intensifies His Revelation.

—CLINT EVANS

Jesus and Human Conflict. Henry A. Fast. Herald Press, Scottdale, Pennsylvania. 1959. $3.75.

The author, a Mennonite, is Professor of Bible and Christian Education at Bethel College, North Newton, Kansas. His book is a study of the attitude of Jesus, in an attempt to determine how His disciples should react to the problem of tension and aggression in every phase of life. The Sermon on the Mount is examined in the light of the political, revolutionary, and social movements of the time, which constituted the background and framework for its delivery. To the author's credit it must be said that he does not arbitrarily lift passages out of the context, nor compile a list of isolated texts, to bolster a theory. He has produced a well-written, readable volume, filled with helpful material, even for those who may entertain alternative conclusions.

That you may see the moderate, measured approach employed in dealing with a controversial question we cite the following:

"The principle of nonresistance as seen in the perspective of the Gospel record is obviously not a fixed rule intended for literal legalistic application, allowing no variation, and specifically forbidding all use of force. It is rather a principle whose purpose is to point out a godlike spirit that can meet all kinds of provocation and aggression, not only without resentment and without resort to violence and retaliation, but also with a constructive, triumphant resourcefulness. It is a spirit that cannot be restricted to certain stereotyped methods of response. It will assert itself in ways adapted to the situation, but its ultimate purpose invariably is redemptive, the restoration of relations of truths, love, and fellowship."

Here is another quote worth considering:

"That the principle of nonresistance is not a separate and independent doctrine in the teaching of Jesus is likewise apparent. It is not the center and key to His ethic. It is derived from and is the fruit of the principle of love, which in turn has its source in and acquires its meaning from the character and spirit of God as seen in Jesus."

—W. CARL KETCHERSIDE

THE PRIESTHOOD OF ALL BELIEVERS

The Royal Priesthood, W. Carl Ketcherside. Mission Messenger, St. Louis, 1956.

The book is a plea for a restoration IN FACT of the primitive Christian concept of "the priesthood of all believers." In the words of the author:

> In the original church of God there was no distinction between clergy and laity. God's clergy (portion or lot) consisted of God's laity (people). Every member of the "laity" was a member of "the clergy" and vice versa. . . One "entered the ministry" by coming into the Christ. . .
>
> The early church gathered around a table; the modern church sits before a pulpit. The Lord placed the table in the church so it could remember its debt to him; the clergy placed the pulpit in the church to bring it in debt to them. In the early church they all spoke one by one; today all the speaking is done by one. Then the spirit was kindled; now it is quenched. Then they claimed to love each other and talked about Jesus; now they claim to love Jesus and talk about each other. In those days all exerted an effort to exhort; now all must be exhorted to exert an effort. . .
>
> The primitive disciples did not ask the world to come and get the gospel, they took it to them. They gathered to eat the Lord's supper, then scattered to preach the Word. . . The whole earth was their auditorium, the thing at hand their pulpit.
>
> Much of the irreverence, formality and cold ritual of these days is the result of a loss of significance of the priesthood of all believers. . .

Is the tendency toward a special clergy caste in the churches of the saints, a departure, to that degree, from the revelation of God as given by the apostles? When the saints, through love of ease or party ambition, create an exclusive ministerial order, do they surrender certain inalienable liberties which belong to all "in Christ?" Does the creation of the office of "the Minister," "the Pastor," "the Priest," deprive Christians, to some extent, of the freedom to think, speak, and act under the mediatorship of Christ? Under our modern "Pastor System" are we actually free in Christ? Can the church function without "the Minister?" Will God's plan work? What is it? These burning questions are thoroughly discussed in the book.

The work is divided into two parts. The first section is a study of the whole subject of priesthood as taught in the Bible. The reason for religion and the necessity of the priesthood in an approach unto God. It traces the history of priesthood through the Patriarchal, and Jewish dispensations, and points out the culmination of God's ideal in the Christian era which is designated as the "end of the ages."

Originally every man was his own priest; his own mediator. At the altar

he represented on approaching God in behalf of this other self—his sinful being. As peoples multiplied and families expanded, the oldest male member approached God in behalf of the others. Such a character was the patriarch Job (Job 1:5).

When every nation had chosen its gods, the God of heaven chose Him a nation. As a preparatory step He went to the land of Chaldea, and called a man whose father and grandfather were already idolaters. God promised to make of this man a "great nation." However, it is near impossible to make a secure, stable nation out of nomads who are forever on the move. They know little or nothing of the arts and crafts and civil policy necessary for a thriving national existence. Thus in preparation for becoming a great nation the providence of God removed the posterity of Abraham temporarily from the promised land. They become slaves in the land of Egypt; the most advanced nation on earth in the arts, crafts, sciences, and in civil policy. This was a hard school but it prepared the seed of Abraham for the possession of the Canaan land. Hence, God "burnt out of their hearts the wanderlust which had been so much a part of their tribal existence, so that even when turned loose, they repeatedly tried to go back, choosing to endure slavery with its regular provisions of the fleshpots than a life in tents pitched in the wilderness."

When the proper time came, God directed Moses to go as His ambassador to the proud and haughty court of Pharaoh. The freeing of the children of Israel ensued. However, the children of Israel had to be welded into a cohesive nation. The first essential was a constitution which would act as a rallying point. As you know, a high mountain served as God's rostrum. From it, He made one of the most startling promises ever made. First God cited what He had done for them (Exo. 19:4). Then He declared, "Now therefore, if you will obey my voice and keep my covenant, you shall be my own possession among all peoples, for all the earth is mine, and you shall be to me a KINGDOM OF PRIESTS and a holy nation" (Exo. 19:5, 6). This implies God's intention of making them a nation of sanctified people, each of whom might serve as a priest in his own right. Citizenship in the kingdom would constitute admission to the priesthood. God could speak and commune with each of them without an earthly mediator or intervening priest. All this was contingent. It was with rapt attention we followed through this section to the "golden age" of the Messiah; the priesthood of all believers.

The second section considers the arguments for a special priesthood to officiate for men "in things pertaining unto God." Our author says, "The case for the clergy can best be presented by that great institution which resulted from its creation, and then did the most to perpetuate and justify it. If the Roman Church cannot successfully defend the right of a special clergy to exist, no other religious group need assume the task."

Accordingly, an outstanding presentation of the subject of a special clergy by a modern scholar of the Roman Church was chosen. The title of which is, "The Priesthood—A Divine Institution." —CLINT EVANS

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